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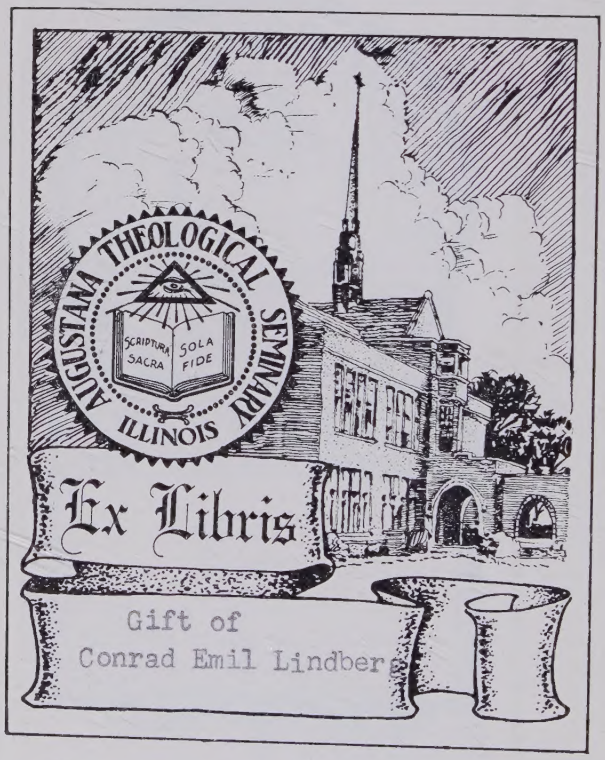
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THE DOCTRINE OF THE MINISTRY

OUTLINE NOTES

BASED ON LUTHARDT AND KRAUTH

BY

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PREFACE.

All the various sciences in Positive Theology naturally arrange themselves under four main departments—exegetical, historical, systematic, and practical theology. In general, *exegetical* theology corresponds to philology and comprises all that relates to the exposition and elucidation of the Holy Scriptures—as the sciences of Sacred Philology, Biblical Archæology, Biblical Introduction and Canonics, Biblical Criticism (Higher and Textual), Hermeneutics, and Exegesis proper; *historical* theology corresponds to history and has to do with the sciences of Sacred History, Biblical Theology, Church History, History of Doctrines, History of Confessions, Ecclesiastical Archæology and kindred historical sciences; *practical* theology corresponds to art and embraces the theory of the activities of the Church, and includes the sciences of Catechetics, Evangelistics (Foreign Missions), Diaconics (Home and Inner Missions), Liturgics, Homiletics, Pastoral Theology, and Church Government.

In *Systematic* Theology, however, we have the highest form of theological science. In it we have to do with a scientific and connected presentation of Christian doctrine in its relation to faith and morals. For its successful study a previous culture is demanded, of an exegetical, historical and philosophical character. It naturally comprises the sciences of Apologetics, Dogmatics and Ethics.

Dogmatics itself is the science which presents in their connection and mutual relations the doctrines or dogmas, which it is its aim to reproduce from the religious faith of the Christian himself, in harmony with the Scriptures and the teaching of the Church. It is the sum of the truths embraced in the Christian faith in their organic connection with the facts of religious truth. It aims so to present revealed truth as to commend the contents of Christianity to the mind, conscience, and heart of man. It derives its confessional character (as Roman Catholic, Lutheran, Calvinistic, Arminian, etc.), from the polemic tendency it manifests.

It is probably best to arrange the whole subject-matter of Dogmatics proper under seven heads: *Theologia* or the Doctrine of God, *Anthropologia* or the Doctrine of Man, *Christologia* or the Doctrine of the Person of Christ, *Soteriologia* or the Doctrine of the work of Christ, *Pneumatologia* or the Doctrine of the work of the Holy Spirit, *Ecclesiologia* or the Doctrine concerning the work of the Church, and *Eschatologia* or the Doctrine of the Last Things.

In a scientific discussion of Dogmatics, however, it is cus-

tomary to present in a preliminary volume all the material which belongs to a full treatment of the Definition, the Contents, the Method, and the History of Dogmatics. In a former volume (*An Introduction to Dogmatic Theology*, 2d revised edition, 1895) such an attempt has been made.

The whole subject-matter of Dogmatics proper, under its seven heads, can be discussed in one volume or in a series of volumes, because each subject is of such importance that it can be developed separately to a greater or less degree. In a second volume (*Theologia* or *the Doctrine of God*, 1903) we treated very fully all questions connected with this topic.

The sixth division of Dogmatics, the subject of *Ecclesiologia*, or the Doctrine concerning the work of the Church, covers such a large field, is so important in all its bearings, has so much to do with the practical life of the religious activity of the Church, that it is best to discuss all its material under five separate topics, the Doctrine of the Church, the Doctrine of Holy Scripture, the Sacrament of Baptism, the Sacrament of the Lord's Supper, and the Doctrine of the Christian Ministry.

In publishing a System of Dogmatics we have seen fit, for special reasons, not to follow in regular order the great divisions of Dogmatics, but have deemed it wise to send forth next to *Theologia*, our development of the Doctrine concerning the work of the Church, and in *Ecclesiologia*, *the Doctrine of the Church* (1903), have essayed to discuss the first of the topics, and in this volume herewith present a development of the last department of Ecclesiologia, the *Doctrine of the Christian Ministry*. We have done this because the history of the Doctrine of the Ministry is very closely connected with the history of the Doctrine of the Church, and the whole field of Dogmatics and of Polemics is in some shape or other involved in these doctrines. Each work is complete by itself, and we hope in due time to send forth our treatment of the other parts of *Ecclesiologia* as well as of the other parts of the System.

These *Outline Notes* aim in condensed form to present a full treatment of the subject in all its bearings and contain all the thoughts from which as a basis the whole subject can be more fully elaborated. These notes are such as a professor of Theology would dictate to his class and on the basis of which he would develop the matter still more fully. They are the result and growth of twenty-five years discussion in the class-room, and have gradually assumed the present form, having been re-written four distinct times and entirely re-written during the last three years. Though professedly based upon Luthardt's *Compendium der Dogmatik* and Dr. Krauth's *Manuscript Lectures* (a copy of which, corrected by his own hand, is in the writer's possession), and contains at the proper place a translation of every

word of Luthardt's presentation, and also the *Theses* of Dr. Krauth, still this work is more than a translation and more than a compilation, for Luthardt does not devote more than ten pages, in any of his editions, to the treatment of the subject, and the *Manuscript Notes* of Dr. Krauth would not cover, including a translation of Luthardt, more than twenty-five printed pages.

The writer, however, would express his greatest obligation to Dr. Krauth for the stimulus and guidance obtained from his *Notes*, and we have incorporated in this work the results of his studies, and have laid his development at the foundation of all our treatment of the subject, and through his work we have been led to investigate the sources that underlie a full discussion.

The attempt has been made to develop very fully the Scriptural Doctrine of the subject and likewise the Doctrine of the Confessions of the Lutheran Church, as well as that of the older and modern dogmaticians of the Church. We could not present this important subject without entering upon a full discussion of such topics as the Apostolical Succession, the question of the Ministerial Priesthood, the Primacy of the Pope, and kindred topics, nor could we entirely avoid a polemical treatment, but our whole presentation is irenic, for the first step to unanimity is a clear statement of the points at issue.

The literature on the Doctrine of the Ministry is so extensive that we have given only the very best on the subject and such as we have continually consulted. The Table of Contents, the Examination Questions, and the Index aim at making this small book more serviceable to all who wish to become acquainted with its contents.

R. F. W.

Chicago Lutheran Theological Seminary,
1311 Sheffield Avenue.
Season of Lent, 1907.

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SYLLABUS.

ECCLESIOLOGIA, OR THE DOCTRINE OF THE CHURCH.

V. THE DOCTRINE OF THE MINISTRY.

1. As the Church depends for her existence and perpetuation on the preaching of the Word of Christ and the administration of the Sacraments, there is necessarily *a ministry* of these Means of Grace.

2. The office of the ministry has been instituted by Christ Himself, in His divine unity with the Father and the Holy Ghost. "As thou didst send me into the world, even so sent I them into the world" (John 17:18). See Matt. 9:38; Luke 10:2; Matt. 28:18-20; 2 Cor. 5:18,19; Acts 13:2.

3. This ministry is distinguished in the *N. T.* from all other offices borne by men. It has distinctive names, endowments, and duties, separating the teachers from the taught, the pastors from the flocks, and those that have rule from those who are obedient to rule.

4. This divinely instituted Ministry is a Sacred public office conferred by a legitimate call of God, by means of His Church, on suitable men.

I. THE SCRIPTURE DOCTRINE.

a) The Old Testament.

5. The distinction between the ecclesiastical offices of the N. T. and those of the O. T. rests upon the distinctive difference between the N. T. Church and the O. T. Church.

6. The O. T. Church was a congregation of the nation, governed outwardly and legally, and its ministry was a *priesthood.*

7. The whole sacrificial service of the O. T. forms a self-contained unity, and the same is true of the *Levitical Priesthood*, which was mediatorial, centering in the High Priest.

8. The Priesthood before the Mosaic Law.

1) From the earliest times the priesthood was not confined to particular individuals, but the priestly function was discharged by the head of the family (by Noah, Gen. 8:20,21; by Abraham, Gen. 12:7; 13:18; by Isaac, Gen. 26:25; by Jacob, Gen. 33:20; 35:1,2; by Job, Job 1:5).

2) On the institution of the paschal sacrifice in Egypt, the father of every family discharged the priestly functions connected with that sacrifice (Ex. 12:7,22).

3) From Ex. 19:4-6 we learn that it was God's aim to make His chosen people Israel "a kingdom of priests," i. e., that every Israelite was to bear a priestly character, and to possess and exercise the specific privileges and duties of the priesthood.

4) But the people of Israel renounced the great privilege of the priesthood, that of drawing near to God, and holding personal intercourse with Him.

a) They were conscious of their want of holiness and of their sinfulness.

b) They wanted a mediator to carry on their intercourse with God (Ex. 20:19, "Let not God speak with us, lest we die").

9. The Priesthood under the Mosaic Law.

1) The hereditary priesthood of the heads of families was not abolished when Israel as a people renounced the priesthood; but the priestly qualifications and duties were transferred from the people, and their representatives the elders, to Moses alone.

2) At the completion of the covenant we find Moses alone officiating as priest (Ex. 20:6).

3) But Moses could not possibly discharge all the priestly functions required by the congregation, and consequently God commanded Moses to transfer the priestly office to *Aaron and his sons*, and the priesthood was made *hereditary* in that family, and restricted to it (Ex. 28:1; 40:12-15; Num. 16:40; etc.).

4) But as a large number of persons was required in the services of the sanctuary, *the tribe of Levi* (as we shall see later) was set apart as the servants of the priests.

10. The Representative Idea of the Priesthood.

1) The ordering of the priesthood and the validity of its acts rested upon external conditions;

a) Upon the official holiness of the office;

b) Upon the Aaronic descent of the priesthood.

2) The underlying O. T. idea is that on account of the uncleanness and sinfulness of the people, the congregation can only draw near to God by means of a *propitiation* (Ex. 19: 21,22), which makes atonement for the soul (Lev. 17:11).

3) To carry out this idea of propitiation a *representative* body is introduced between Jehovah and the people.

4) There are three grades in the representation of the people before Jehovah:

a) The tribe of Levi (except the Aaronites), who not being priests, acted merely as attendants and servants of the priests.

b) The Aaronites, the true priests;

c) The High Priest (Aaron, and subsequently the successive heads of the family, according to the right of primogeniture).

5) The tribe of Levi is representative of all the tribes for

particular services; the family of Aaron is representative of the tribe of Levi and of the whole nation for the sacrifices; and the High Priest is representative of the whole people for the highest offering of all.

6) The priests in officiating never act as single persons, but by the authority which is bestowed on the whole priesthood, concentrated in the high priest. Their acts are regarded as acts in the place of the high priest, and the service of the altar is really the service of the high priest.

11. The Levites.

1) The first-born sons that were spared on the night of the exodus from Egypt, by right belonged to the Lord (Ex. 13:1).

2) Instead of the first-born the Levites were chosen for service in connection with the sanctuary (Num. 3:40-43).

3) For the Levites alone in the time of apostasy, had voluntarily returned to their allegiance and shown zeal for God's honor (Ex. 32:26-29).

4) As the number of first-born sons of the nation amounted to 22,273 and the number of Levites only 22,000, a fine of five shekels apiece had to be paid to Aaron and his sons (Num. 3: 46-51).

5) The Levites were to serve two purposes:

a) They were the living *sacrifice* by which the people offered *payment* to Jehovah for their existence and preservation, and were given to the priests as their servants (Num. 18:2), as gifts assigned to them by Jehovah (Num. 18:6; 3:9; 8:19), for to the priests the sacrifice of all firstlings belonged.

b) They serve "to make atonement for the children of Israel" (Num. 8:19), for they performed in the sanctuary the service which the people ought to have rendered through their first-born, but could not on account of their uncleanness (Num. 18:22-24). The Levites thus obtain a certain share in the *mediatorial* position which belongs to the priesthood of the O. T.

6) The *official functions* of the Levites are definitely distinguished from the priests.

a) The priests had charge of "all pertaining to the altar and that within the veil" (Num. 18:7).

b) The Levites had charge of "the service of the tabernacle" (Num. 18:6). During the wandering in the wilderness they had charge of the tabernacle and its sacred furniture (Num. 1:50-53), particularly of the ark of the covenant, but the sight of the ark was absolutely forbidden them (Deut. 10:8; Num. 4:17-20).

c) No directions are found in the Pentateuch (not even in Deuteronomy) concerning the services of the Levites during their settlement in Canaan. Oehler rightly remarks: How entirely different would this be if the Levitical legislation of the

Pentateuch were as late a production as the modern critics maintain!

7) The Levites entered the service as carriers of the tabernacle at the age of 30 (Num. 4:3), but it seems they could become assistants to the priests at 25 (Num. 8:24).

8. *The act of consecration* of the Levites is described in Num. 8:5-22. *a*) First they were purified 1) by sprinkling with the water of expiation; 2) by shaving; 3) by washing of clothes (Num. 8:7); *b*) secondly, thus purified they were *given to Jehovah* 1) by the laying on of hands (Num. 8:10); and 2) by offering them for a wave offering (Num. 8:11), which in the case of the Levites, no doubt was a simple leading backward and forward before the altar.

9) No special rules are laid down in the Levitical laws in the Pentateuch governing the conduct and life of the Levites (such as Lev. 21:1-24 gives for the priests).

10) No inheritance as a tribe was assigned to the Levites (Num. 18:23). They were scattered among all the other tribes (no doubt, so that they could watch over the people), and 48 towns with their pasturages are given to them (Num. 35:6, 7), and tithes assigned to them for their support (Num. 18:21, 24).

11) The Levites included all the descendants of Levi (excluding the family of Aaron, who constituted the priests), and formed a strictly inclusive order, based upon natural descent. They were a subordinate class of sacred officials, assistants to the priests.

12) In David's reign they were divided into four classes, 1) assistants to the priests in the work of the sanctuary; 2) judges and scribes; 3) gate keepers; 4) musicians.

13) Each of these classes, with the possible exception of the second, was subdivided into 24 courses or families, to serve in rotation (1 Chron. 24:1-26:32).

12. The Priests.

1) In Num. 16:5 (compared with Ex. 19:5,6) we find that four characteristics belonged to the priests: 1) they were chosen by Jehovah; 2) were Jehovah's peculiar possession; 3) as the property of Jehovah were officially holy; 4) and had the prerogative and duty of *drawing near* to Jehovah.

2) The design and purpose of the priesthood was to act as a *mediator* betweeen God and His congregation. It does this in a two-fold way; *a*) it represents the nation as a holy congregation before God, with full divine authority (Deut. 18:5); and *b*) it opens up for the congregation access to God.

3) As a representative holy order the priests cover the congregation by the holiness of their office, which official holiness (Num. 18:1) covers also the guilt of the priests themselves.

4) In their mediatorial function they become the medium

of the intercourse between Jehovah and the congregation, and thus become "a source of atonement."

5) Both these ideas are included in the Hebrew word *Kohen*, which properly means both "to stand before one" ("to present oneself") and "to make ready" ("to minister").

6) This priestly approach to God involved both bringing to God, and bringing back from God. The priests brought the sacrifices and gifts of the people into the presence of God, and brought from God His gifts to the people,—reconciliation and His blessing.

7) Besides the mediatorial calling the priest has the office of teacher and interpreter of the law (Lev. 10:11; Mal. 2:7).

8) The two sides of the priestly calling, to teach the law, and to offer incense and sacrifice on the altar, are mentioned together in Deut. 33;10.

9) Only the descendants of Aaron, who possessed the proper qualifications required by the law, could be priests in office (Ezra 2:62; Neh. 7:64).

10) The priesthood, as such, is hereditary, linked to birthright, and the Aaronic priesthood was alone entitled to take part in the sacrificial worship.

11) The priestly service demands mainly *outward purity and perfection;* but the *real subjective qualification* for the priesthood lies in undivided devotion to God (Ex. 32:26-29; Lev. 10:3; Mal. 2:5-7).

12) The rules regulating *the bodily condition* of the priests are given in Lev. 21:16-24. Physical blemishes rendered a man unfit for the priest's *office*, but he was entitled to support, "he shall eat the bread of his God," Lev. 21:22), because he belonged to the *sacred order*.

13) The rules regulating *his life* are given in Lev. 21:1-9. Propriety and order must rule in the priest's family. The law even lays down *dietetic* directions for the priests (Lev. 10:9-11; 22:8).

14) As the Levites were called into service from their thirtieth to their fiftieth year (Num. 4:3, 23, 30), and were probably allowed to begin preparing themselves as early as their twenty-fifth year (Num. 8:24,25), this rule may also have held good of the priests, though there is no statement as to *the age* required for entering on the priestly office.

15) The consecration of the priests is prescribed in Ex. 29: 1-37; 40:12-15, and the account of the consecration is given in Lev. 8:1-36.

16) The consecration of the person to the priestly office consisted of three acts: *a*) *the washing* of the whole body, a symbol of spiritual cleansing, without which no one may

approach God, least of all he who conducts the ceremonies of atonement;

b) the *robing*, which with the priests consisted in putting on four articles of dress, breeches, coat, girdle, and headtire (Ex. 28:40-42). The clothes were of fine, shining white linen, as the symbol of purity;

c) the *anointing*, a symbol of the Divine Spirit which operates in the priestly office.

17) The consecration was followed by a *three-fold* sacrifice by Moses:

a) Priests and altar are purified by the *sin-offering* of a young bullock (Ex. 29:10-14; Lev. 8:14-17);

b) Then the offering of the purified priests to God is completed by a *burnt-offering* of a ram (Ex. 29:15-18; Lev. 8:18-21).

c) This is followed by a modified *thank-offering* (Ex. 29: 19-35; Lev. 8:22-36).

18) This last is the specific sacrifice for the consecration of the priests, and the peculiar expression in Hebrew (*filling the hand*) which occurs in Ex. 28:41; 29:9, 29, 33; Lev. 8:33; translated *to consecrate*, really indicates the bestowal or conferring of the rights of office and of authority to the priest.

a) Not only is the altar sprinkled with the blood of the ram, but also the *right ear*, *right thumb*, and the great toe of the *right foot* of Aaron and his sons;

b) the *ear*, because the priest must at all times hearken to the voice of God; the *hand*, because he must execute God's commands, and especially the priestly functions; the *foot*, because he must walk rightly and holily.

19) The *official functions* of the priests, in distinction from those of the Levites, are briefly designated as "coming nigh to the vessels of the sanctuary and unto the altar" (Num. 18:3, 7).

20) The maintenance of the priests was provided in three ways:

a) As dwelling places they received thirteen of the forty-eight towns assigned to the Levites (Josh. 21:4-7);

b) as perquisites they received the gifts of the first-fruits and certain parts of the offerings (Num. 18:8-20);

c) as regular support the Levites had to give them a tenth of their tithes (Num. 18:25-32).

21) The priests thus were largely supported by the Levites, and occupied a higher position.

13. The High Priest.

In the *Highpriesthood* are united the mediatorship by which the people are represented before God, and the official priestly sanctity by which they are reconciled. The whole reconciling

and sanctifying effect of the sacrifices is dependent on the existence of a personally reconciling mediatorship before God, which centered in the *High Priest.*

1) The inadequacy of the Old Covenant to effect a true reconciliation is seen in this, that the high priest himself is one subject to sin and weakness and has need of reconciliation and purification by the blood of sacrifice (Lev. 4:3; 9:7; Heb. 5:3). The same expiatory sacrifice is demanded for his person and family as for all the people, because he is the representative of the whole nation.

2) All the regulations regarding the personal condition and life of the high priest aim at the highest purity and exclusive devotion to God (Lev. 21:10-15).

3) The description of the official garments of the high priest are given in Ex. 28:2-39; 39:1-30.

4) The *consecration* of the high priest differed from that of the common priests with reference to the *robing* and *anointing* (Ex. 29:5-9; Num. 20:26-28).

5) Without the ornaments of his order, the high priest is simply an individual, who, as such, cannot intercede for the people. The transference of the office of high priest from Aaron to his son Eleazar took place by the transference of the ornaments of office (Num. 20:26-28).

6) The reconciling mediatorship is especially marked by the fact that the high priest, when clothed with the ephod, bears the names of the twelve tribes on his *heart* and shoulders (Ex. 28:12, 29).

7) As Mediator the high priest carries the people to God,—they lie as a burden on him (Num. 11:11).

8) The functions of the high priest were:

a) in general all the functions of the common priests;

b) the service of the day of atonement (Lev. 16:1-28);

c) to him were specially assigned the Urim and Thummim (Ex. 28:30; Lev. 8:8).

9) The office of high priest was hereditary and tenable for life.

14. The Prophet.

1) The character of the *prophetic* office differed entirely from that of the priestly office.

2) It was not an external institution, not confined to one family, or one tribe.

3) From the fundamental passage Deut. 18:15-21 we learn:

a) that God directly called the prophet (*vv.* 15, 18);

b) that he spoke by the authority of God (*v.* 18);

c) that he spoke the words of God (*v.* 18);

d) that his message was not to be slighted (*v.* 19);

e) that the prophetic word was to be corroborated by its historical fulfilment (*v.* 22).

4) The prophetic office had a two-fold design:

a) to prevent a mere lifeless observance of God's ceremonial laws;

b) to cast a light on the future of God's people.

5) It is the Spirit of God that produces the gift of prophecy (Num. 11:25), and this gift of prophecy institutes a direct personal intercourse between God and the prophet.

6) Prophecy thus becomes, through God's self-witness to the prophet, the type of the teaching under the Gospel of the New Testament (Jer. 31:34; John 6:45).

7) The operation of the Holy Spirit on the prophet was not merely intellectual, but one that renewed the whole man 1 Sam. 10:6, 9, "God gave him another heart").

8) Prophecy was thus an anticipation of "the new creation" of the times of the Gospel of Jesus Christ. This explains the saying of Moses (Num. 11:29): "Would God that all Jehovah's people were prophets, that Jehovah would put His spirit upon them."

b) *The New Testament.*

15. In the N. T. ministry the external conditions of the O. T. ministry fall away.

1) The fact, however, that Christ has instituted the Means of Grace and that the Church is to be built up and preserved by the exercise of proper discipline, demands a *ministry of the word*, as an official organ.

2) But this N. T. ministry is not a *priesthood* communicating salvation. It is not identical with, nor derived from the Levitical priesthood, nor is it designed to offer sacrifices and to make atonement. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven.

3) The Levitical priesthood, as we have seen above, acted only as the *representative* of the whole nation, who are regarded "a kingdom of priests, and a holy nation" (Ex. 19.6), and the Levites were set apart, and, so to speak, ordained by the whole congregation (Num. 8:10).

4) The people of Israel thus delegated to a single tribe the priestly functions which belonged properly to the whole nation.

5) The Levitical priesthood, like the Mosaic law, served its temporary purpose.

6) Jesus Christ having fulfilled the Mosaic law, and having become the true High-Priest, the only Mediator between God and man, the people of God now again resume their priestly functions, and every believer becomes a priest of God.

16. Further elucidation that the N. T. ministry is not a priesthood.

1) The word *priest* has two different meanings.

a) It is sometimes used as a synonym for presbyter or elder, and then designates the minister who presides over and instructs a Christian congregation.

b) It is used in its true sense as the equivalent of the Latin *sacerdos*, the Greek *hiereus*, and the Hebrew *cohen*, of one who offers *sacrifices*, and performs mediatorial offices between God and man.

2) When the Christian minister is meant, we ought always to use the word *presbyter* or *elder*. A *priest* is one who offers sacrifices as in the Levitical priesthood.

3) In the N. T. our Lord did not continue nor institute a peculiar order of priests.

4) The only priesthood known in the N. T. is the universal priesthood of all believers. Each believer holds personal communion with Christ, and through Christ with God the Father.

5) This priesthood is common to all regenerate persons. It is a universal priesthood, and is parallel with the holy Christian Church.

6) The sacrifices are purely spiritual, and are in no sense propitiatory. They consist in offering soul and body, explicitly or implicitly as a reasonable or natural service in prayer, praise, and self-consecration, according to the divinely given power in each case (Rom. 12:1).

7) It is to this universal priesthood that Peter refers (1 Pet. 2:5), "ye are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

8) So also the author of the Epistle to the Hebrews (13:15), "Through Jesus let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name."

9) The giving of alms and offerings are regarded as "a sacrifice acceptable, well-pleasing to God" (Phil. 4:18; Acts 24:17), "for with such sacrifices God is well pleased" (Heb. 13:16).

10) Those who maintain that the N. T. ministry is a priesthood lay stress upon the following arguments:

a) A priestly function is ascribed to the Christian ministry in Rom. 15:16;

b) Reference is made to a Christian altar in Heb. 13:10;

c) The Lord's Supper is a sacrifice.

11) A literal translation of Rom. 15:16 may be given as follows: Grace was given me of God "*that I should be a minister* (*leitourgon*, a ministering servant, one performing a sacri-

ficial service of a priestly nature; in this sense "rulers" are called "ministers of God's service," *i. e.*, leitourgoi of God, Rom. 13:6) *of Christ Jesus unto the Gentiles, ministering* (administering in priestly fashion) *the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.*"

a) This is a beautiful figure. The Gentiles, converted by the preaching of the Gospel, sanctified and consecrated through the Spirit, are regarded as an offering, which Paul, the minister and apostle of Jesus Christ, like a priest, has brought to God.

b) The Gospel is here conceived as the sacrificial instrument by means of which the Gentiles are prepared, converted, and presented as a sacrifice to God.

c) But this beautiful metaphor does not establish that the ministry is a *priesthood*—that like the Levitical priesthood it offers propitiatory sacrifices, and that it has mediatorial powers.

d) To guard against error we must sharply distinguish between two kinds of sacrifices:

1) A *propitiatory* sacrifice, which makes satisfaction for guilt and punishment, and merits remission of sins for others; and

2) A *eucharistic* sacrifice, which does not merit remission of sins, nor bring about reconciliation, but is rendered by those who are forgiven and reconciled, in order to give thanks for benefits received.

3) Especial care must be taken lest these two species of sacrifice be confounded. There has been, according to the N. T. only one *propitiatory* sacrifice,—the death of Christ, "the offering of the body of Jesus Christ once for all" (Heb. 10:10). All other sacrifices are called sacrifices of praise, spiritual sacrifices, *eucharistic* sacrifices, and are made by those who have been reconciled, and do not merit remission of sins or reconciliation, such as "the preaching of the Gospel, faith, prayer, thanksgiving, confession, the affliction of saints, yea, all good works of saints (Apol. of A. C., chap. xii. 25).

e) This passage, Rom. 15:16, gives us no foundation whatever for regarding the Gospel ministry as a *priesthood.*

12) In Heb. 13:10 the writer speaks of *an altar* pertaining to the spiritual service of the Christian Church, "We have an altar, whereof they have no right to eat which serve the tabernacle."

a) This *altar* is not Christ Himself; nor is it *the table of the Lord*, where we partake of the Lord's Supper (1 Cor. 10:21, as if the body of the Lord was offered in the Supper, Christ's sacrifice being thus constantly repeated; nor does it refer to the *heavenly place*, where Christ now as our High Priest continually intercedes for us; but *the whole context unquestionably*

shows that it is *the place* where Christ offered Himself in sacrifice, *the cross of Christ on which His body was offered.*

b) This interpretation is shown to be the correct one by the whole argument of the Epistle.

1) Heb. 7:27, "once for all, he offered himself";

2) Heb. 9:12, "having entered in once for all into the holy place, having obtained eternal redemption";

3) Heb. 9:14, "Christ, who though the eternal Spirit offered himself without blemish unto God";

4) Heb. 9:25-28, "not that he should offer himself often", "else must he often have suffered", "Christ, having been once offered to bear the sins of many".

5) Heb. 10:10, "we have been sanctified through the offering of the body of Jesus Christ once for all".

c) It is the interpretation accepted by the best expositors Thomas Aquinas, Bengel, Delitzsch, Alford, Moll, Kurtz, Luenemann in Meyer's Comm., and the great majority of Commentators).

d) The point emphasized is that those who minister at the tabernacle, the Jewish priesthood, cannot partake of this altar.

e) Christians partake of this altar, and of the passover slain for us and offered on the cross of Calvary (1 Cor. 5:7.)

1) when by faith they appropriate the spiritual blessings resulting from Christ's sacrificial death for believers, and spiritually eat the flesh and drink the blood of Christ (John 6:53-55, "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves", etc.);

2) when they partake of the Lord's Supper, in which the body of our Lord Jesus Christ which was given for us, and His blood, which was shed for us, in the single sacrifice *on the Cross*, are offered to and received by the communicant.

3) There is no foundation whatever in Scripture for the doctrine that the Sacrament of the Lord's Supper is a true, proper, and propitiatory sacrifice, identical with the sacrifice of the Cross.

a) It is contrary to the aim of the original institution of the Lord's Supper.

b) It is based on a false interpretation of the significance of the Sacrament.

c) The *origin* of this false doctrine of the sacrificial aspect of the Sacrament can be distinctly traced in the Early Church.

d) It is a part of a great system of Sacerdotalism which has its culmination in the colossal errors of the Roman Catholic Hierarchical Church.

e) For a full discussion of this topic see *Index* to my *Doctrine of the Lord's Supper.*

17. The only priesthood known in the N. T. is the univer-

sal priesthood of all believers. Each believer holds personal communion with Christ, and through Christ with God the Father, and needs no human priest to intercede for him as a mediator.

1) The universal priesthood and the ministerial office are two distinct things. All believers are priests, but the office of the ministry must be committed to a person. A minister must be called of God through His Church, and if he has the suitable gifts, must be sacredly set aside to the office.

2) As all believers are priests they must constantly exercise this universal priesthood common to all.

3) As the office of a priest is two-fold, *a*) to offer sacrifice and *b*) to pray,—so all believers in the exercise of their universal priesthood must offer *a*) spiritual sacrifices, of their bodies (Rom. 12:1), including true self-denial (Heb. 13:6; Phil. 4:18), the taking up of one's cross daily (Luke 9:23), and *b*) prayer and praise (Heb. 13:15; Rev. 8:3, 4).

4) But "spiritual sacrifices" are often the acts not of the individual Christian, but of the whole congregation.

5) The minister is called to act as the mouthpiece of the congregation, and publicly represents the universal priesthood, in public instruction, in warning, in exhortation, in public prayer, in thanksgiving, and in offering of gifts.

6) That a believer possesses the universal priesthood does not confer the right to offer prayer or preach *in public representatively* for all.

7) A N. T. believer is not as such a minister, though he is a priest. To be a *minister* he must be called to the office, and the office must have been committed to him before he can act for the Church as the *public administrant*.

8) His right and authority as a minister is not individual, but organic, for he acts not in his individual capacity, but as a representative of the Church and of the congregation as an organism. His acts are not his own, but the acts of the Church and of the congregation.

9) This representative priesthood confers no mediatorial powers.

10) The privileges of the universal priesthood are never transferred to the ministry.

11) God calls men into the ministry through His Church. The power of becoming a minister by vocation, i. e., by the calling of the Church, has its root in the common priesthood, as the power to bear office by election, as a ruler in a free state, has its root in the common citizenship.

12) The minister is a *minister* only because he has been called to this office by the Church. He is a *priest* in the same

sense only in which each individual member of the congregation is a priest.

13) If our Early Divines in the Lutheran Church speak of ministers as *priests*, the word is used in the sense of presbyters, of which it is but a contraction. But a Lutheran in modern times, as a protest against false doctrine, does not call ministers, *priests*,—just as he does not speak of the Lord's Day as *the Sabbath*.

I. THE MINISTRY DURING CHRIST'S TIME.

18. The Gospel Record is very clear and explicit that Christ trained the Twelve, and named them Apostles (Luke 6:13), and appointed them as the leaders of His Church.

1) Our Lord chose and trained the Twelve for the office they were to fill and the work they were to do.

2) Their mission and commission are fully given in Matt. 10:1-42; Luke 6:12-17; Mark 3:13-19.

3) Christ gave them authority and power, endowed them with ability to work miracles (Matt. 10:1, 8), and limited their sphere to the lost sheep of the house of Israel (Matt. 10:5).

4) The express mention of the fact that our Lord "named" the Twelve "Apostles" at the time of their appointment (Luke 6:13) indicates that they filled a special position.

5) They are not only members of the Christian Church and representative disciples, but were appointed by Christ to a special office, and were commissioned with a special authority.

6) The appointment of the Twelve as Apostles differs altogether from the appointment of "the Seventy", whom the Lord "sent two and two before his face into every city and place whither he himself was about to come" (Luke 10:1).

a) The office of the Apostles differed from that of *the Seventy* in nature and in duration.

b) The office of the Apostles was permanent and a call to the regular ministry of the Church; that of the Seventy was only a temporary and special appointment for preparing the Lord's last Journey, and was limited to places which the Lord designed to visit.

c) As Christ selected *twelve* Apostles, with reference to the twelve *tribes* of Israel, so it seems probable that He had in view in appointing the Seventy, the *seventy elders* of the people endued with the spirit of prophecy (Num. 11:16-30).

19. The Apostles had a direct, special, and extraordinary vocation.

1) They received from our Lord Himself an authoritative commission for the government and nurture of the Church, having within it all the powers of the future ministry.

2) That they had such a personal and official position can

be clearly seen from *a*) Matt. 10:1-5; *b*) John 6:66-71, "Jesus said therefore unto the twelve, Would ye also go away? . . . . Did not I choose you the twelve?"; *c*) Luke 22:29, 30, "ye shall sit on thrones judging the twelve tribes of Israel"; 4) they mediated between Christ and the people in the feeding of the five thousand (Luke 9:10-17), and in the feeding of the four thousand (Matt. 15:32-39), and at other times (John 12:20-22).

3) This is also evident from the fact that Christ's dealings in the last days of His ministry are mainly concentrated upon the Twelve.

a) To them he addresses his last discourses;

b) With them He celebrates the Last Supper, and commits this Sacrament to them to be perpetuated in His Church (Luke 22:14-20; Matt. 20:20-29; Mark 14:17-25).

4) Especially is this evident from the events recorded after Christ's resurrection, during the "great forty days."

a) To them was given the special commission, "Go ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost," etc. (Matt. 28:16-19; Mark 16:15, 16).

b) To them Christ said, "As the Father hath sent me, even so I send you." "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20:21-23). Though other disciples may have been present, this commission and "the power of the keys" was given to the Apostles alone. In Matt. 18:15-18 the power of the keys is also committed to the whole Church, but herein lies no difficulty, for the Church by Christ's authority and appointment has executive officers, and it is through them that her official power is put into effect.

c) To them as "the Apostles whom He had chosen" the risen Christ "showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days," "having given commandment through the Holy Ghost unto them," "and speaking the things concerning the kingdom of God," Acts 1:2-5.

20. The Apostles had equal authority. To St. Peter was not granted the primacy of power, nor jurisdiction over the Universal Church, as maintained by the Roman Catholic Church.

1) Peter's primacy of power and jurisdiction over the Church cannot be deduced from what are known as the three *Petrine texts* (John 21:15-17; Luke 22:31, 32; Matt. 16:17-19).

(2 John 21:15-17 does not teach that the power of *jurisdiction* over the Apostles and over the whole Church was granted to Peter, but the whole passage has its great significance in this, that we have a record of the personal restoration of St. Peter to his former position of trust and leadership, of which his

three-fold denial of Christ might be supposed to have deprived him.

3) In Luke 22:31, 32, "do thou, when once thou hast turned again, stablish thy brethren"—we do not have a statement that Christ granted *infallibility*, or gave the primacy and authority over the other Apostles, to Peter,—but simply a prophecy of Peter's fall, and an encouragement that after his repentance he should again assume the natural leadership and build up the rest that they sin not as he had done.

4) Peter's primacy cannot be deduced from the main passage, Matt. 16:18, for these reasons:

a) Christ gave a like calling to all the Apostles (Matt. 28:18-20).

b) The promise given to Peter in Matt. 16:18, 19, as to the power of the keys (loosing and binding) is also given in Matt. 18:18 to all the Apostles and the Church in general, and after the resurrection is actually given to the whole Apostolic body (John 20:21-23).

c) The commissions of our Lord after His resurrection were given to all the Apostles alike and equally.

d) No one disputes the fact that Peter was the recognized leader of the Apostles.

e) But the whole history of the Apostolic Church as recorded in the Acts and the Epistles of Paul and Peter, show that Peter did not have the primacy of jurisdiction and of authority as maintained by the Roman Church.

1) Peter *is sent* by the Apostles to Samaria (Acts 8:14-17).

2) He defended himself in the matter of Cornelius (Acts 11:1-4).

3) He did not preside at the Council of Jerusalem (Acts 15:13-22).

f) Peter nowhere claims such supreme authority.

g) Paul nowhere recognizes such an authority of Peter.

h) Various facts in Peter's personal life oppose such a theory.

1) He is the only Apostle sternly rebuked (Matt. 16:23).

2) He denied Christ with an oath (Matt. 26:69-75 .

3) He is the only Apostle of whom it is said that he erred on a point of doctrine and morals (Gal. 2:6-14).

5) Nor is the interpretation of the word *rock* in Matt. 16:18 as given by the Roman Catholic Church correct, referring it to Peter as *a person*, in the sense that Peter was invested with *a permanent primacy capable of being transmitted to his successor*.

a) Scripture gives us no evidence whatever that Peter *alone* was appointed to be the founder and Head of the Church, but it specifically teaches the very opposite, for the Church "is

built upon the foundation *of the Apostles* and prophets, Christ Jesus Himself being the chief corner stone" (Eph. 2: 20), and not on Peter as a person.

b) There is no evidence whatever in Scripture, and the whole teaching of the N. T. is against it, that Peter was the vicegerent of God and the Sovereign of the whole Christian Church.

c) There is no evidence whatever, in Scripture or anywhere else, that this *supposed* primacy and authority could be transmitted or was transmitted.

d) There is no evidence whatever that Peter, rather than Paul, was the head of the Church at Rome.

e) There is no evidence in Scripture or in history to show that Peter's *supposed* transmissible authority was transmitted to the leading official of the Church at Rome. We can trace the *origin of the comparatively late tradition of this theory*.

f) The true interpretation of the word *rock*, which also has the best exegetical foundation, refers the word *rock* to Peter, not however in his own person as such, nor in his office, but to Peter as the representative of the Apostles, as professing in their name the true faith. and as such is entrusted with laying the foundation of the Church as the leader of the Twelve, and as the first preacher and witness to both Jews and Gentiles (Acts 2 and 10). So already Bengel: "Peter exercised a certain prerogative as chief, without any prejudice to the equality of power in all the Apostles; for he was both the first to gain over many Jews (Acts 2), and the first to admit the Gentiles to Gospel privileges (Acts 10). . . . All this may be safely affirmed; *for what has this to do with Rome?*" This view has been accepted by many of the greatest modern exegetes, and can be maintained without imperiling, in the least degree, any of the great principles of Protestantism.

6) Not only is there no Scripture evidence, but there is also no historical basis whatever to establish Peter's primacy and jurisdiction.

a) History knows of no Episcopate of Peter at Rome.

b) If Peter was an Apostle he could not have been a Bishop, for a N. T. bishop or presbyter was the pastor of a congregation.

c) There is no historical evidence that the Church knew of any *visible* head of the Christian Church before Constantine's time, and the origin of this theory can be distinctly traced.

d) Peter had no personal successor in his office. (For a fuller discussion of this whole subject see my *Doctrine of the Church*, pp. 31-39).

21. A more exact definition of the name of an Apostle.

1) The proper meaning of *Apostle* is *one sent*, an *ambassador*. It denotes more than *aggelos*, a *messenger*, as an *apostle*

represents the sender. An apostle is entrusted with a mission, and has powers conferred upon him.

2) In designating His immediate disciples *apostles*, our Lord was not introducing a new term.

3) In the Gospels the word *apostles* is not often used, as those chosen to this special ministry are generally spoken of as "the disciples," or more definitely, "the twelve." In Matthew the word only occurs *once* "the twelve *apostles*" (Matt. 10:2), only *once* in Mark (6:30); only *once* in John (13:16) and then in the general sense of a messenger, In Luke the common designation of the twelve is "the apostles" (5 times in the *Gospel*, 30 times in the *Acts*).

4) The twelve apostles, as the representative of the twelve tribes of Israel, were primarily the apostles of the circumcision (Matt. 19:28; Luke 22:30).

5) Though in the language of the Apocalypse (Rev. 21:14), the number of the Apostles remains *twelve*, the number is not so limited in Scripture, for Paul and Barnabas are also distinctly called "apostles" (Acts 14:4, 14), and probably James, the Lord's brother, is also styled an apostle (Gal. 1:19; 1 Cor. 15:5,7).

22. The marks and qualifications of an Apostle were four.

1) An Apostle must have seen the Lord and been an eye-witness of the resurrection (Luke 24:48; Acts 1:8, 22; 1 Cor. 9:1,2). Matthias (Acts 1:21-26) had this qualification; Paul received this qualification by a miraculous appearance (Acts 9:3-6; 22:6-11; 26:12-18; 1 Cor. 9:1); Barnabas evidently had it (Acts 4:36, 37), and Eusebius identifies him with one of the seventy disciples (Luke 10:1); and if James, the Lord's brother, not one of the twelve, is called an Apostle (Gal. 1:19; 1 Cor. 15:5, 7), he also had this qualification,

2) The second qualification was "the signs of an apostle" (1 Cor. 9:2; 2 Cor. 12:12). From these verses we may infer that these "signs" included. 1) great moral and spiritual gifts, —patience, self-denial, and effective preaching leading to many conversions; and 2) supernatural powers, "signs, wonders, and mighty works."

3) A direct call from God. The Twelve were directly called by Christ by an outward, personal communication from the Lord. A *direct* call is implied in the language of St. Paul, "God hath set some in the church, first apostles," etc. (1 Cor. 12:28); "And he himself (God) gave some to be apostles," etc. (Eph. 4:11). Paul was not only *directly* called by Christ (Acts 26:12-18), but both he and Barnabas, at the command of the Holy Spirit, received also an outward commission from the Church (Acts 13:2, 3).

4) The Apostle belonged to the whole Church in general.

His commission was unlimited as to locality. He had no local ties. The Apostles may have had centers of work, but no settled homes. To an Apostle the field was the world. His mission was to preach everywhere, to all the nations of the world.

23. The Apostolate had therefore extraordinary and incommunicable powers and functions. These marks are confined alone to the Apostles, and are their exclusive powers and functions, in which none share with them while they lived, and to which none became their successors when they died.

1) In these extraordinary powers and functions the Apostles had no successors.

2) The so-called Apostolical succession we will discuss later. Such a canonical succession does not exist, and would be incapable of demonstration if it did exist.

24. A more exact statement of the work or office of an Apostle.

The work of an Apostle may be summed up under three heads:

1) To preach the Word (Matt. 10:7; 28:20; Luke 10:16; Luke 24:47, 48), especially bearing witness of Christ (John 15:27) and His resurrection (Acts 1:21, 22);

2) To administer the Sacraments (Matt. 28:19; Luke 22:19).

3) To nurture, govern, build up, and strengthen the Church.

a) By the exercise of discipline, through "the power of the keys," which although committed also to the whole Church, is exercised through the ministry, as the executive officers of the Church (Matt. 18:15-18; John 20:21-23). These keys are: 1) the divine promises which not only speak about forgiveness, but actually confer it on the believing penitent; and 2) the threatenings which not only speak about condemnation, but actually convey it to the unbeliever. "He that believeth not hath been judged already" (John 3:18).

b) By the proper organization and government of the Church, especially by ordaining suitable men to the ministry.

25. These are the ordinary and *communicable* powers and functions of the Apostles, and differ from the special and extraordinary powers which belonged to them only as *Apostles*.

26. These functions which belong to the ministry as such, were to be transmitted and perpetuated in and through the ordinary ministry to the end of the world.

1) These powers and functions, common to the whole ministry, are (in a summary):

a) The preaching of the Gospel;

b) The administration of the Sacraments;

c) The exercise of discipline;

d) The ordaining of others to the ministry.

2) In these functions they exercised only the same powers as every presbyter or bishop spoken of in the N. T. exercised, and which belong to the functions of all ministers duly called and ordained into the office.

3) In these ordinary functions and powers all true ministers of Christ are the successors of the Apostles.

4) There is a ministerial succession, unbroken in the Church. The regular ministry of one age has always been inducted into the office of the ministry by the ministry of the preceding age.

5) But there is no personal succession in a particular line of transmission, either by hereditary birth, apostolical or canonical succession, or by the transmission of any powers or functions which do not belong to the whole ministry as such equally and alike to all.

27. We thus see that at the end of Christ's ministry on earth the Apostles *were the only ministers proper;* they all labored in one locality, and apart from their extraordinary powers which were temporary and peculiar to them, they had and did nothing, that was not the common prerogative of all ministers of the Gospel.

28. We may speak of two aspects of the beginning of the Christian Church on earth:

a) That it was founded by Christ in His own Person before the Day of Pentecost; or

b) That it was truly founded by Christ at the time of the outpouring of the Holy Ghost on the Day of Pentecost.

1) If we accept the first view we must hold that Christ not only founded *the Church* but also *a ministry* in the Church, but it is difficult to decide which was first in existence, *the Church* or *the ministry*. If we cannot say that the Church began *in* a ministry, we can at least say that the Church began *with* a ministry.

2) If we accept the second view (which seems the true view), then we must say that Christ not only founded the Church, and founded the ministry, but that *the ministry* was in existence before the Church, and the Church began *with* a ministry.

3) In either case the theory which makes the ministry emanate from the Church as its representative is not Scriptural.

4) The office of the Apostolate, and of the ministry, is an institution of Christ Himself.

29. Four facts are, however, clear,

1) That on the Day of Pentecost the Church has a ministry.

2) That this ministry or Apostolate was instituted by Christ.

3) That this ministry has specific powers and functions, with authority delegated to it by Christ.

4) That the Church can only perform certain acts by means of this ministry as its organ, or as its executive officers.

2) THE MINISTRY DURING THE APOSTOLIC TIMES.

30. St. Luke's narrative (Luke 24:44-49; Acts 1:1-26) represents the Apostles, immediately after Christ's resurrection and ascension, as the sole directors and administrators of the Church.

1) That the number of the Twelve might be full, at the suggestion of Peter (Acts 1:15-26), Matthias was chosen by lot "to take the place in this *ministry* and *apostleship*, from which Judas fell away" (Acts 1:25), and "he was numbered with the eleven apostles" (Acts 1:26).

2) Although on the Day of Pentecost the whole body of disciples were filled with the Holy Ghost (Acts 2:4) and fitted to be witnesses of Christ, the Apostles assumed the leadership and remained the special organ for the government of the Church ("Peter, standing up with the eleven, lifted up his voice, and spake forth unto them," Acts 2:14; "they said unto Peter and the rest of the apostles," 2:37; "they continued steadfast in the apostles' teaching and fellowship, in the breaking of bread and the prayers," 2:42; "and with great power gave the apostles their witness of the resurrection of the Lord Jesus," 4:33; "they laid *the money* at the apostles' feet"; "by the hands of the apostles were many signs and wonders wrought among the people," 5:12; etc.).

3) At first the Apostles were not only responsible for the spiritual guidance of the Church, but also for its financial business (Acts 4:35; 6:2).

4) It was the initiative act of the Apostles to suggest the appointment of the seven deacons (Acts 6:2-4), and they confirmed the election of the seven, and ordained them (6:6). See *Deacons* (*Index*).

31. Lightfoot (in his essay on *The Christian Ministry*) is no doubt correct when he maintains that the two persecutions of which Stephen (Acts 8:1) and James (Acts 12:1-3) were respectively the chief martyrs, not only marked two important stages in the spread of the Gospel, but had a close connection with the internal organization of the Church.

1) The dispersion of the Twelve on their Apostolic Mis-

sions required that provision be made for the permanent direction of the Church at Jerusalem.

2) It seems that the Apostles saw fit to adopt the usual government of the synagogue, and appoint *elders* or *presbyters* to govern and be at the head of the Church at Jerusalem, though we have no record of the institution of this office.

3) At least we find mention of *elders* in Jerusalem as early as 44 A. D. (Acts 11:30), and from this time they were at the head of the Mother Church.

4) Henceforth wherever individual congregations were organized this was done by the appointment of *elders* or *presbyters*.

5) We therefore find mention of *elders* in all Jewish Christian congregations, at a very early period (James 5:14).

6) And we find that St. Paul and Barnabas are described on their very first missionary journey (45 A. D.) as appointing *elders* or *presbyters* in every congregation (Acts 14:23). See *Elders* or *Presbyters* (*Index*).

32. At first the Apostles themselves exercised the superintendence of the churches they founded, and naturally would appoint the first local officials (Acts 14:23).

1) Sometimes they had oversight in person while present, and at other times at a distance, by letter or message, as illustrated in Paul's case.

2) In the Pastoral Epistles, we learn, that Paul had appointed, for a time, trustworthy pastors (Timothy and Titus) to direct the affairs of important congregations.

33. We thus see that the Church in her internal organization, during Apostolic Times, outside of the Apostles, had but two classes of officials in her ministry, *deacons* and *elders*.

1) That the same officers in the Church, in the language of the New Testament, are called indifferently "bishop" (*episcopos*) and "elder" or "presbyter" (*presbuteros*) is now generally recognized by scholars (Acts 20:17, 28; Tit. 1:5, 7).

2) The title *bishop* or *overseer* denotes the functions of the office; *presbyter* or *elder* denotes the dignity; the former is borrowed from Greek institutions, the latter from the Jewish synagogue. See *Bishop* (*Index*).

34. Names given to the ministers of Christ in Apostolic Times.

1) St. Paul in two different places gives us a list of officers or ministers in the Church:

a) 1 Cor. 12:28, "God hath set some in the Church,
first, apostles, secondly prophets, thirdly teachers,
then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

b) Eph. 4:11, "He gave some to be apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers."

2) In this list of ministers we must distinguish between *a*) those who were officers for the Church in general ("anxiety for all the churches," 2 Cor. 11:28); *b*) those who were ordinary local ministers, and *c*) those who exercised the ministry of special gifts.

35. Among the officers of the Church in general were *a*) the Apostles, *b*) the prophets, and *c*) the evangelists.

1) The Apostles as the primary witnesses of Christ's resurrection were the founders of congregations and their ministry was universal. Their ministry was not local but general. It was their office primarily to preach the Gospel (1 Cor. 1:17; 1 Tim. 2:7). As Apostles they had divine authority to teach and to govern the churches. The Apostles had the *fulness of the Spirit*, and could therefore work as prophets, healers of the sick, and perform all forms of ministry in which special gifts were needed, but those who had special gifts for their respective offices, were not, on that account, *Apostles*. See *Apostles* (*Index*).

2) In the N. T. we read of prophets who rank close to the Apostles as founders of the churches (Eph. 2:20, "being built upon the foundation of the Apostles and prophets, Christ Jesus Himself being the chief corner stone"; 3:5, "the mystery of Christ, ... that hath now been revealed unto His holy Apostles and prophets in the Spirit"). See also Acts 11:27; 13:1; 15:32; 1 Cor. 12:28; Eph. 4:11.

a) The prophets spoken of in Eph. 2:20; 3, 5, are evidently N. T. prophets ("to another, prophecy," 1 Cor. 12:10), not O. T. prophets. The Apostles are not here called also *prophets*, as Harless and Philippi suppose, but the *prophets* are regarded as a separate class (Eph. 4:11) and contemplated as the immediate fellow-laborers of the Apostles as founders of the churches.

b) These prophets were inspired teachers who delivered their discourses on the basis of a revelation and impulse of the Holy Spirit (1 Cor. 12:10; Eph. 3:5). "Their working was entirely analogous to that of the O. T. prophets. Revelation, incitement, and inspiration on the part of God gave them their qualifications" (*Meyer* on Acts 11:27).

c) They spoke "in the Spirit" (Eph. 3:5) words of edification (1 Cor. 14:3), of warning (1 Cor. 14:24, 25), of comfort and consolation (1 Cor. 14:3), or it might be of prediction (Acts 11:27, 28; 28:10, 11). St. Paul speaks of prophecies having been uttered concerning Timothy at the time of his ordination, foretelling his future zeal and success in the promulgation of the Gospel (1 Tim. 1:18; 4:14).

d) The work of the prophet was universal like that of an

Apostle, but was purely spiritual, and he took no part in the adminstration of the churches. In 1 Cor., though prophets are ranked next to the apostles, the gift of prophecy is regarded as a gift belonging to the local Church and exercised in it (1 Cor. 14:3, 29-33, 39).

e) Prophecy was not an office, but a special gift. The prophet is no individual oracle; he exercises his gift for the good of the whole body which is the Church. There were special cases when the gift of prophecy was also given to women, as in the case of the four virgin daughters of Philip, the evangelist (Acts 21:9). See also 1 Cor. 11:5.

3) The word *evangelist* occurs three times in the N. T. (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

a) Evangelists were *traveling missionaries*, who had not charge of any particular congregation, like pastors (presbyters or bishops), but traveled about as the apostles, preaching the Gospel. They either went forth voluntarily, or were sent by the Apostles, or by other teachers of apostolic authority.

b) Philip, originally one of the seven deacons at Jerusalem, being released from his former ministry, became an *evangelist* (Acts 21:8), and made Cæsarea the center of his work.

c) From 2 Tim. 4:5 some have concluded that Timothy (and Titus) were also *evangelists*, but it is better to regard them as assistants to Paul, and only *evangelists* in the same sense that Paul as an apostle was an evangelist (1 Cor. 1:17).

d) All we can learn from these passages can be summed up as follows: 1) The evangelists had not the fulness and power of the Spirit as the Apostles (Acts 8:12, 16-18); 2) They were traveling missionaries, working for the Church in general; 3) They had special gifts (Acts 8:12, 13).

36. Although we have various names given to the permanent officers of local congregations, we may classify them under the general heads: 1) as presbyters and 2) as deacons.

1) The *presbyters* or *elders* of Acts 20:17 are the same as the *bishops* of Acts 20:28, and in the N. T. the words presbyter or elder refers to the same officer in the church as the word bishop (Phil. 1:1; Tit. 1:5-7)

2) These same presiding officers are spoken of as "*those that labor* among you, and *are over* you in the Lord" (1 Thes. 5:12), "that *rule*" and "labor in the word and in teaching" (1 Tim. 5:17). In Rom. 12:8, "he that ruleth," probably refers to the office of the bishop or presbyter. So most of the best expositers. It may, however, be that only a general rule or truth is here laid down, that all *leaders* in Christian work, whether regular church officers or not, should carry on their work with earnestness.

3) These presbyters are the same as "the pastors and

teachers" of Eph. 4:11; "the teachers" of 1 Cor. 12:28; "the gift of teaching" of Rom. 12:7. When Paul in Eph. 4:11 speaks of the presbyters as "pastors and teachers," he refers to two functions of the same office; as a *shepherd* or *pastor*, the minister has the function of *oversight* over doctrine, life, and order in the church, acting therefore in his office as a bishop; and by *teacher*, Paul has special reference to the minister's function of *teaching*. "Pastors and teachers" are only two names for the same office.

4) These presbyter-bishops are the "governments" of 1 Cor. 12:28, for Paul here has reference to the functions of *rule* and *administration* which these presbyters or bishops exercised.

5) They are the same as "the rulers," or "leaders," or "presidents" of Heb. 13:7, 17, 24.

37. The *diaconate* is a lower class of church officials, the first office established in the Church by the Apostles (Acts 6:1-6).

1) These deacons are the "helps" of 1 Cor. 12:28.

2) It is evidently to this office that Paul refers in the "ministry" of Rom. 12:7; but especially in Phil. 1:1; and 1 Tim. 3:8-13,

3) To this office Peter refers in the "ministering" of 1 Pet. 4:11.

4) Female deacons or deaconesses are also referred to in Rom. 16:1; 1 Tim. 3:11.

38. We come now to those persons who exercised the ministry of special gifts (see 34 *above*). It does not, however, follow that those who received these special gifts were necessarily officials of the church. The later Pauline Epistles know of no church officers save those of presbyters or bishops and deacons.

1) Paul gives us two lists of these special spiritual gifts or *charismata:* 1) Rom. 12:6-8; 2) 1 Cor. 12:4-11,

2) In Rom. 12:6-8, Paul speaks of *seven* activities:

a) *Prophecy.* See *Prophets*, 35, 2 *above.*

b) *Ministry.* See *Deacons* (*Index*).

c) *Teaching.* The gift of instruction in the usual form of teaching directed to the understanding. Specially required of all pastors, whether called by the name of presbyters or of bishops.

d) *Exhorting.* Also the gift especially required by the pastor or teacher, of moving the heart, conscience, and will.

The last three activities are more general.

e) *Giving.* Closely related to the kindred sphere of the deacon.

f) *Ruling.* Closely related to the office of the presbyter or bishop.

g) *Shewing mercy.* Closely related to the sphere of the deacon.

3) In 1 Cor. 12:4-11 Paul speaks of *nine* special gifts, or *charismata*, which may be arranged as follows (*Meyer*):

I. *Charismata* which have special reference to *intellectual power.*

1) *The word of wisdom*, i. e., that higher *Christian wisdom* (1 Cor. 2:6; Eph. 1:17, "a spirit of wisdom and revelation in the knowledge of Christ") which elucidates and applies the doctrine of the mysteries of the Gospel.

2) *The word of knowledge*, i. e., a deep and *thorough knowledge* of these doctrines, so that in teaching or in discourse these doctrines can be elaborated, and the grounds, the proofs, the ends, and the deeper connection of the mysteries of the faith can be set forth.

II. *Charismata* which depend upon special *energy of faith.*

3) The *faith* itself, i. e., such a *high degree of faith in Christ*, that it might be called not simply a *miraculous* faith (Matt. 17:20), but a *heroism of faith*, distinct from four *classes* which are next mentioned. *Bengel*, "This faith is a most eager and immediate apprehension of God, especially in His will, as to the effects notably conspicuous in the kingdom of nature, or in the kingdom of grace."

4) *Gifts of healing*, i. e., so that miraculous cures were wrought by spiritual power (Mark 16:18; Acts 4:30; 5:15, 16).

5) *Workings of miracles*, like the raising of Dorcas from the dead (Acts 9:40), or of Eutychus (Acts 20:10-12),—the "mighty works" of which Paul speaks in 2 Cor. 12:12). See also Rom. 15:19; Heb. 2:4.

6) *Prophecy.* See *Prophets*, 35, 2 *above.*

7) *Discernings of spirits*, i. e., power was given to some by the Holy Spirit for the preservation of the Church from misleading influences, to discern from what spirits the utterances of professing prophets and teachers proceeded, whether from the Holy Spirit, or from the human spirit merely, or from demoniac spirits (1 Tim. 4:1; 1 John 4:1).

III. *Charismata* which have reference to the *gift of tongues.*

8. *Speaking with tongues*, either 1) in languages not known to those who spoke in them (as in Acts 2:4; see Mark 16:17; 1 Cor. 14:21, 22), or 2) in *ecstatic* forms of prayer, praise, and thanksgiving (1 Cor. 14:14, 17), so uttered as to need an interpreter,—such an interpreter being sometimes the speaker (1 Cor. 14:5, 13), sometimes one specially endowed with the gift of understanding the utterances (1 Cor. 14:27). The N. T. clearly recognizes these *two* general forms of the gift of tongues, but in 1 Cor. the reference seems to be to the ecstatic forms of prayer and praise. To this latter class also Acts 10:46 ("they heard them speak with tongues, and magnify God") and Acts 19:6 ("they spake with tongues, and prophesied") seem to belong.

9. *Interpretation of tongues*, i. e., the power of conveying to others in intelligible language the meaning of these *charismatic* utterances. In some cases the gift was possessed by the one who spoke with tongues (1 Cor. 14:5, 13), but this seems exceptional.

39. We thus see, that as the Church spread, the circle of teachers was greatly enlarged, and that in the early period of her history special gifts were bestowed on certain believers,—"there being diversities of workings, but the same God, who worketh all things in all," "and the same Spirit, dividing to each one severally even as He will" (1 Cor. 12:6, 11).

1) We note, however, that the principle was fixed from the beginning, that without a *calling*, general or special, ordinary or extraordinary, no one took upon himself the office of teacher or minister in any form of service.

2) We note that even during the period covered by the N. T. records the ministry finally settled down to its normal state, including *a*) the Apostles, as the ministry of the Church in general; and *b*) the *Presbyters* (elders) or *bishops*, and the *deacons*, as the local or permanent ministry in each congregation.

3) What the Apostles were to the Church, as a whole, these teachers or officers were to the individual congregations.

4) For as congregations were established teachers or pastors were of necessity appointed to superintend and spiritually rule the congregations, to conduct the public services, to administer the sacraments, and to exercise discipline, laboring in word and doctrine.

5) We can discuss the whole subject of the ministry of the N. T., including all its aspects, by treating 1) of the Deacons; 2) of the Presbyters; 3) of the Bishops.

I. The Deacons.

40. According to the N. T., *three functions* especially devolved upon the Apostles as the original ministry, which even to the present day, are combined more or less directly in the ministerial office.

1) The *direction* and *superintendence* of the doctrine, life, and constitution of the Church,—"to act as overseers (bishops), to feed the Church" (Acts 20:28). It is on this account that the Presbyters or Elders (Acts 20:17) are called *bishops* (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:5, 7), as also *shepherds* or *pastors* (Eph. 4:11).

2) The authority *to teach*,—so that those appointed as pastors become in a special sense *the teachers* of the Church (Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11). One of the special qualifications for the office of bishop or elder was the gift of teaching (1 Tim. 3:2; Tit. 1:9).

3) The duty of *ministering* to the outward wants of the Church, especially caring for the poor, the widow, the sick, and the orphan.

41. From Acts 6:1-6 we learn that the office of *ministering*, that of the *diaconate* or deacon, was at first united with the office of superintendent (overseer or bishop) and teacher, but as the ministry of the word suffered from it, the office of deacon was separated and handed over to special persons,—the deacons and deaconesses (Rom. 16:1; 1 Tim. 3:11).

42. A careful study of the whole passage teaches us:

1) That after the Apostolate the first office established in the Church is *the diaconate.*

2) That the Apostles, as the leaders and administrators of the Church, call the congregation together and propose measures to meet the difficulties which had arisen.

3) They state the reasons for the creation of the new office, give instructions for the choice of suitable persons, making an exact statement of the requisite qualifications.

4) They submit the whole matter for the approval of the Church.

5) The Church exercises the right of approval.

6) The persons chosen were elected in accordance with Apostolic instructions.

7) The congregation submits their selection to the approval of the Apostles.

8) The Seven were then ordained by the Apostles with the laying on of hands.

9) They were chosen as aids to the Apostles, and their duties were not lay duties, but official duties belonging to the ministry, which had at first been performed by the Apostles.

43. Some have maintained that the office of "the Seven" is not the same as the *diaconate* spoken of by Paul (Phil. 1:1; 1 Tim. 3:8).

1) Because they are not called deacons anywhere;

2) Because the qualifications laid down for the Seven (Acts 6:3) seem to be higher than those required by Paul (1 Tim. 3:8-13);

3) Because Stephen was mainly a preacher (Acts 6:8) and Philip an evangelist (Acts 8:35, 40; 21:8);

4) That Chrysostom favors this view.

5) Others have held that the Seven had but temporary offices, to fill the special needs of the times.

6) Still others that they were presbyters (*Ritschl*), or that they were the original officers, from which the two later orders, deacons and presbyters, branched out (*Lange*).

44. But there seems to be no valid ground why the

identity of the two offices can reasonably be called into question.

1) This office was the same as the later diaconate mentioned in the N. T. (Rom. 12:7; Phil. 1:1; 1 Tim. 3:8-13);

2) They have the same general duties;

3) The devout zeal of a Stephen or a Philip would make best use of their opportunities, and without ceasing to perform the direct functions of their office, as long as they reside in Jerusalem, became also ministers of the word;

4) There is abundant testimony that the early Church in general considered the office of deacons to have orignated in the institution of the Seven. Irenæus (125-202 A. D.), the first writer who alludes to the appointment of the Seven, distinctly holds them to have been deacons. In many of the early churches the number of deacons was limited to seven, with reference to Acts 6. Notably the Church at Rome, which, in the middle of the third century, although having forty-six presbyters, had only *seven* deacons.

45. As to the special character of the office of the *Diaconate* we may say:

1) The office was a new institution;

2) Deacons were permanent officials of the congregation;

3) They were not the same as the presbyters, which are spoken of later (Acts 11:30; 14:23; etc.)

4) The Seven did not branch out into two orders, the diaconate and the presbyterate;

5) The office was not a continuation of the order of the Levites, for the latter had altogether different duties;

6) Nor was it an adaptation of any office in the synagogue,—not even of the Hebrew *Chazan* or attendant, who took care of the building, and the preparations for the services of the synagogue.

7) But the office was an entirely new creation, suggested by the Apostles, and the deacons were chosen by popular election, and afterwards ordained by the Twelve with the imposition of hands.

46. From the qualifications laid down in Acts 6:1-6 and 1 Tim. 3:8-13, we can also infer what *the duties* of the deacons were.

1) In the broader conception of the N. T. idea of the office, the deacon was the minister's aid in the general work of the ministry.

2) That their functions were so largely confined to the care of the poor and the sick, and to the external interests of the congregation, is due to the fact that just here ministers naturally require aid.

3) Teaching was only incidental to their office, as in the case of Stephen and Philip. Most likely Philip having special gifts as a preacher, resigned his office when he left Jerusalem, and as an *evangelist* made Cæsarea the center of his labors (Acts 8:5-25, 26-39, 40; 21:8, 9).

4) All the qualifications emphasized by Paul in 1 Tim. 3:8-13, are such as are especially necessary in house visitation and in the performance of works of mercy.

5) In fact the requirements for the diaconate are nearly the same as for the presbyterate, save the gift of teaching, and this need not be surprising. A good character is necessary for every officer of the Church. In fact every *believer* should lead a blameless life. "There are distinct offices in the Church, not different standards of living for clergy and laity."

47. From the mother Church of Jerusalem the institution of the *diaconate* spread into all the congregations.

1) The "helps" of 1 Cor. 12:28 is most naturally taken, with Chrysostom and most interpreters, as referring to the duties of the diaconate.

2) The "ministry" of Rom. 12:7 also evidently refers to the gift of administration of the external affairs of the congregation, particularly with reference to the care of the poor and sick.

3) So likewise the "ministering" of 1 Pet. 4:11.

4) About 62 A. D., in the church at Philippi, the *bishops* (or presbyters) and *the deacons* are recognized as the two offices constituting the regular ministry (Phil. 1:1).

5) Five years later Paul gives express directions as to the qualifications of deacons (1 Tim. 3:8-13).

6) The strict seclusion of the female sex required also a *female* diaconate (Rom. 16:1). In 1 Tim. 3:11 Paul gives the qualifications for this office. That St. Paul recognizes a ministry of women in the Church is unquestionable. But it is a ministry connected with works of mercy. St. Paul clearly excludes women from the public ministry (1 Cor. 14:34, 35; 1 Tim. 2:11, 12), but they are permitted to teach in private (Acts 18:26), and aged women are expressly urged to teach others of their own sex (Tit. 2:3, 4). A woman may have the gift of prophecy (1 Cor. 11:5), but apparently she is not allowed to exercise even that gift in the *public assembly* of the congregation, but only in *smaller* meetings for devotion, probably consisting chiefly or wholly of women. (So Ellicott, Meyer, Beet, and the best commentators.)

7) We shall see later on in sub-apostolic times, that the diaconate becomes still more prominent, with a range of func-

tions of increasing importance, making the deacons more and more efficient aids in part of the work of the ministry.

II. The Elders or Presbyters.

48. As the *diaconate* was a new office, we have a full account of its origin in the Acts (6:1-6), but of the institution of the office of the Presbyterate (elder or presbyter) we have no history.

1) We have seen, however, that wherever individual congregations were organized there were of necessity at once officials appointed.

2) The two persecutions recorded in Acts 8:1 and Acts 12:1-3, led to the dispersion of the Twelve on their Apostolic labors.

3) It was therefore necessary that provision be made for the permanent direction of the Church at Jerusalem, and it seems that for this purpose the usual government of the synagogue was adopted.

4) It seems also from the whole history of the Acts, that at first the Christian Church was regarded by the Jewish Church as nothing more than a new sect arising in their midst.

5) In fact for the first thirty years after Christ's death there was a close connection between the Church and the synagogue as to form and outward organization, and Paul naturally first began to preach in the synagogue of every town he visited where Jews dwelt. Though later in Gentile countries the name *ecclesia* or *church* was given to individual congregations, we need not be surprised that in Palestine the term *synagogue* was still given to a Christian congregation when James wrote his letter (2:2).

49. The title *Presbyter* is the only one which the Christian Church borrowed from the Jewish synagogue to describe an office in the Church.

1) Schuerer in his *History of the Jewish People* (5 vols.) gives us the fullest and most exact and reliable account of the organization and constitution of the *Sanhedrim* and the *Synagogue*. (See Index to his work.)

2) The members of the Sanhedrim (70 members and the high priest) belonged to three different orders, the chief priests, the scribes and the elders (Matt. 27:41; Mark 11:27; 14:43, 53, etc.). This order however is not always followed (Mark 15:1); and sometimes only the chief priests and scribes are named (Matt. 2:4; 20:18, etc.), and at other times only the chief priests and elders (Matt. 21:23; etc.). In Acts 4:23 we have "chief priests and the elders"; in Acts 4:8 the interchangeable expression "rulers and elders", while in Acts 4:5 we read "rulers, elders, and scribes."

3) The high priest was the President of the Sanhedrim. After the exile the high priest was also the *political* head of the nation. This office was hereditary and tenable for life. The Romans and the Herodian princes tried to destroy the influence and power of the high priests. They appointed and deposed them at pleasure. Schuerer gives us a list of 28 high priests that were appointed by the governors of Palestine, beginning with Herod (37 B. C.) and ending with the destruction of Jerusalem 70 A. D. Of the *twelve* high priests appointed between 6 A. D. and 50 A. D., as recorded by Josephus, only *three* are mentioned in the N. T.

a) The Annas of Luke 3:2; John 18:13-24; Acts 4:6 (in office from 6-15 A. D.);

b) Joseph called Caiaphas, Matt. 26:3, 57; Luke 3:2; John 11:49; 18:13, 14, 24, 28; Acts 4:6, the son-in-law of Annas (John 18:13), (in office somewhere between 18 and 36 A. D.);

c) Ananias, Acts 23:2; 24:1 (in office somewhere between 47 and 59 A. D.).

4) Even when a high priest ceased to hold office he still continued to occupy an important and influential position as a member of the Sanhedrim, and the number of those who had ceased to hold office was always at least several.

5) The *chief priests* therefore spoken of in the N. T., who as a rule always occupy *the foremost place*, are first and foremost the ex-high priests, inclusive at the same time of the one actually in office.

6) The *Scribes* were the professional lawyers and jurists and their task was threefold: *a*) to develop the law itself theoretically; *b*) to teach it to their pupils; *c*) to administer it in a practical way, by pronouncing legal decisions as the learned assessors in courts of justice.

7) The *elders* or presbyters were the remaining members of the Sanhedrim, and might include both priests and laymen, and were called *elders*, because in early times the rulers and judges were selected from the *elderly* men.

8) In Christ's time *synagogues* were found wherever Jews dwelt. Every village and town of Palestine had at least *one* synagogue. In large cities they were very numerous (though we need not accept the Talmudic myth that there were 394, another version 480, synagogues at Jerusalem).

9) In every town where the Jews were excluded from civic rights, or where Jews and non-Jews might have equal rights, the Jews had a separate and an independent organization at the head of the Synagogue, consisting, in imitation of the Sanhedrim at Jerusalem, of a body of *Elders* or a *presbytery*.

10) Where there was an almost exclusively Jewish population there was a college of elders in each town constituting the local authorities to administer the civil affairs, and Schuerer establishes the fact that "in purely Jewish localities, the elders of the place were also the elders of the synagogue." He also maintains that in the larger towns there was not a college of elders for each separate synagogue, but that this body of local elders, very likely, acted for all the separate synagogues, and that they appointed the necessary *officials* for each synagogue (a ruler of the synagogue, an almoner, and a servant).

11) These *elders* of the congregation, or *presbyters*, had the whole direction of religious matters exclusively in their hands, and had the power of exercising discipline, even of excommunication or exclusion from the congregation. This can be seen from the repeated allusions to the fact in the N. T. (Luke 6:22; John 9:22; 12:42; 16:2).

12) Besides the *elders* three special officers were appointed in the synagogue.

a) The *ruler of the synagogue* (Mark 5:22, 35, 36, 38; Luke 8:49; 13:14; Acts 13:15; 18:8, 17), whose special duty it was to care for public worship, to appoint those who should read the Scriptures and offer prayer, and to summon fit persons to preach (Acts 13:15). As a rule he was selected from the elders, and there was generally but one for each synagogue, but sometimes more than one are mentioned (Mark 5:22; Acts 13:15), especially in large synagogues.

b) The *receiver of alms*, for alms were always offered in the synagogue (Matt. 6:2).

c) The *chazzan* or servant, "the attendant" of Luke 4:20, who was the servant of the congregation, and brought forth the Holy Scriptures at public worship and put them by again, who gave instruction to the children, and executed whatever punishment was decreed by the elders, etc.

13) The Christian Church borrowed none of these Jewish titles except that of *Elder or Presbyter*.

50. In Jerusalem, therefore, and in Palestine in general, where the first congregations were organized, the Apostles naturally followed largely the form of government in vogue in the synagogue, and so a body of *elders* or *presbyters* would be chosen to direct the religious worship and to watch over the temporal well-being of the congregation.

1) The *elders* are first mentioned in the Acts incidentally, as early as 44 A. D., as receiving the *relief* sent from Antioch unto the brethren in Judea by the hand of Barnabas and Saul (Acts 11:29, 30).

2) From this time forward these elders are at the head of the Church at Jerusalem.

3) They were associated with the Apostles in the Council held to settle the dispute between Jewish and Gentile Christians (Acts 15:2, 4, 6, 22, 23; 16:4).

4) To these same elders Paul, ten years later (58 A. D.), gives an account of his missionary triumphs (Acts 21:18, 19).

51. We also find *elders* in all Jewish Christian congregations at a very early period (James 5:14).

1) James wrote his Epistle to the Christian Jews of the Dispersion (James 1:1), and he takes it for granted that the office of *Elders* existed in every Jewish-Christian congregation at the time when he wrote (probably before 50 A. D.).

52. Such elders were also appointed in all Gentile Christian congregations.

1) On their first missionary journey (45 A. D.) Paul and Barnabas are described as appointing elders or presbyters in every congregation (Acts 14:23).

2) Paul especially urges Titus (about 67 A. D.) "to appoint elders in every city, as I gave thee charge," Tit. 1:5.

53. All the evidence goes to show:

1) That the presbyterate was a definite office to which the Apostles appointed men (Acts 14:23);

2) That the title *presbyter* was derived confessedly from the organization of the Jewish synagogue;

3) That the presbyter was also called a bishop.

54. It is unanimously conceded by all scholars that the Mother Church at Jerusalem had only one gradually developed organization, and that this was the model for all Christian congregations.

1) That at first all the functions and powers of the ministry were summed up in the Apostles.

2) That the first step forward in organization was the appointment of deacons (Acts 6:1-6).

3) That of the second step, the appointment of elders, we have no record, but from the time of their first mention (Acts 11:29, 30), they are, with the Apostles, at the head of the Mother Church.

4) That they are everywhere spoken of as entrusted with the care of the Church.

5) That all the qualifications required of those appointed as elders lead us to the inference that they were the *rulers* and *teachers*, the *pastors*, who had charge of the flock entrusted to them.

55. Hatch (in his *Organization of the Early Christian Churches*, Bampton Lecture, 1880) agrees in deriving the title *presbyter* from the presbyterate of the synagogue, but goes a step further, and holds that not only was the title taken, but the

administrative and disciplinary functions as such also were transferred unchanged to the Christian body of elders, so that these elders were simply "officers of administration and of discipline."

1) This theory was accepted, developed, and in part modified, by Harnack in his German translation of Dr. Hatch's work.

2) According to Hatch the main functions of the Elders of the Christian Church were: *a*) to exercise discipline; *b*) to settle matters of dispute between Christian and Christian.

3) With reference to the administration of the Word and the Sacraments his statements are:

a) "In regard to the first of these functions it is clear that the presbyters of the primitive Churches did not necessarily teach."

b) "In regard of the second of these functions, ... they probably had no more than the place which the Jewish presbyters had in the synagogue—seats of honor and dignity, but no official part in the service."

4) We may remark that Dr. Hatch's book made a strong impression in England and Germany, but its conclusions are more plausible than logical and convincing. It is rich in archæological material, but lacks in biblical and exegetical thoroughness.

56. In answer to Dr. Hatch we maintain that the N. T. gives evidence that *the elders* of Christian congregations were not only the administrators and those who exercised discipline, but also the *teachers* and *pastors* of the congregations—that it was their special office to exercise all the functions of the ministry, *i. e.*, to have oversight and feed the flock, to teach, and to minister even in the affairs that would regularly belong to the deacon.

1) That the elders also took part, and in some way had oversight, in *the administration of alms*, can be seen from Acts 11:29, 30, where it is distinctly said that the *relief* forwarded from Antioch was brought *to the elders* at Jerusalem.

2) Those spoken of in 1 Thess. 5:12 as "laboring among" the Thessalonians, and "being over them in the Lord," "and admonishing them," are unquestionably *elders*, such as Paul and those with him appointed in every church (Acts 14:23).

3) In Acts 20:17-35 Paul admonishes the elders of Ephesus sacredly to perform all the three functions of the Gospel ministry, *a*) to have oversight over the flock as bishops; *b*) to feed the Church of God with the true and pure doctrine; *c*) to minister to the poor and weak.

4) In 1 Pet. 5:1-4, the whole *pastoral charge* over souls is committed to the elders. As *pastors* they are "to tend the

flock of God" committed to them. This tending includes the whole work of teaching, feeding, watching, leading, and guarding. If they are faithful as pastors and shepherds and true overseers, "the chief Shepherd" will reward them with the crown of glory (v. 4).

5) The elders of James 5:14 also perform pastoral duties and administer in spiritual things.

6) In Tit. 1:5-9, among the qualifications required of the elder (or bishop), special stress is laid on his "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (v. 9).

7) Hatch lays special stress on 1 Tim. 5:17, "Let the elders that rule *well* be counted worthy of double honor, especially those who *labor* in the word and in teaching." From this he draws the inference "The elders were not debarred from teaching, but if they taught as well as ruled they combined two offices."

a) There is no distinction suggested here between two kinds of elders, 1) *teaching* elders, or ministers proper, and 2) *ruling* elders or lay elders;

b) nor does it teach that there are two classes of elders or presbyters, 1) some who rule only, and 2) others who teach only.

c) It is true that the emphasis is not on the word *rule*, but on the word *well*, and on the word *labor* (and some would translate *labor hard*), but this does not solve the difficulty.

d) The solution given by Ellicott is probably the correct one: "The concluding words *laboring in the word and in teaching* certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in *laboring*, and that the apostle does not so much distinguish between the functions as the execution of them, it yet seems more natural to suppose the existence in the large community at Ephesus of a clerical college of *ruling elders*, some of whom might have the *gift* of teaching more eminently than others."

e) So in general also Lightfoot (*The Christian Ministry*): "Though *government* was probably the first conception of the office, yet the work of *teaching* must have fallen to the presbyters from the very first and have assumed greater prominence as time went on."

And yet there is no reason why we should not accept the simple meaning of the passage. It is very likely that in such a large community as the Church at Ephesus, there were *some elders* whose whole time was devoted to administrative Church

work or some special duties of pastoral work, so that they were not engaged in preaching or in teaching. This would not in any way disprove that they were not regular pastors, and that the office of the elder was not also a teaching office. For there is no ground whatever for supposing that the work of teaching and the work of governing pertained to separate members of the presbyteral college.

57. The *elders* or presbyters are also called *bishops* or *overseers* in the N. T. "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the N. T. the same officer in the Church is called indifferently 'bishop' (*episcopos*) and 'elder' or 'presbyter' (*presbuteros*)" (*Lightfoot* on *Philippians*, p. 93).

1) In Acts 20:28 St. Paul calls the *elders* or presbyters of the Church at Ephesus (Acts 20:17), *bishops* or overseers.

2) In his letter to the Philippians Paul salutes the "bishops and deacons" (1:1), as constituting the officers of the congregation.

3) St. Paul, in his first letter to Timothy, after describing the qualifications for the office of a bishop (1 Tim. 3:1-7), makes no mention of presbyters, but goes on at once to give the qualifications of deacons (1 Tim. 3:8-13), but at the close of the epistle calls these bishops, or officers of the congregation, *elders* or *presbyters* (1 Tim. 5:17-19).

4) So also in his letter to Titus (1:5-7) he identifies the *bishop* with the *elder*.

5) Ellicott expresses the general consensus of scholars when he remarks on 1 Tim. 3:1, "It seems proper to remark that we must fairly acknowledge with Jerome, that in the Pastoral Epistles the terms *episcopos* and *presbuteros* are applied indifferently to the same persons."

58. The true meaning of the Greek word *presbuteros* (presbyter) as used in the N. T., designating the minister who presides over and instructs a Christian congregation, is *elder*, not *priest*.

1) *Priest* in the N. T. is the translation of the Greek *hiereus*, equivalent to the Hebrew *Cohen*, and means one who offers sacrifices, and performs mediatorial offices between God and man.

2) In this sense we speak of the *priests* of the O. T., and in this sense Christ is a *priest* (Heb. 5:6; 7:11, 15), even our *high priest* (Heb. 5:10; 7:26); and we may speak of all believers being priests because they have the universal priesthood, the right of bringing and offering spiritual sacrifices (1 Pet. 2:5; Rev. 1:6; 5:10; 20:6).

3) But the pastors and ministers of the N. T. are not as such priests,—their office is not a priesthood. (See *Priesthood.*)

4) Only those churches speak of *priests* (like the Greek Catholic, Roman Catholic, Church of England, Prot. Epis. Church) that regard the *ministry* as a *priesthood*, and the celebration of the Lord's Supper as of a *sacrificial* character. This idea of the *priesthood* is a later development, the origin of which we will discuss in its historical connections.

III. Bishops.

59. As the term *bishop* in the N. T. is applied only to the officers of Gentile Christian churches (at Philippi, Phil. 1:1; in Asia Minor, Acts 20:28; 1 Tim. 3:1, 2; in Crete, Tit. 1:7) some have assumed that the word is of Hellenic origin. But whatever may have been the origin of the term, it did not altogether supersede the term *presbyter* even in Gentile congregations (Acts 20:17; 1 Tim. 5:17; Tit. 1:5).

1) Two views of the origin of the term *bishop* have been advocated by scholars, *a*) that the word was derived from the administrative officer of clubs or guilds among the heathen, and *b*) that the word can be traced to the usage of the Greek Bible (LXX).

2) It is well known that the title *episcopus* was common among the Greeks, especially in Syria and Asia Minor, for designating an administrative officer. From this fact Dr. Hatch advances the theory (pp. 37-50) that this word was used in contemporary non-Christian associations to designate "the governing body, or a committee of the governing body, when entrusted with the administration of funds for any special purpose," and so infers that this word was introduced into the Christian communities to describe the governing body of the congregation "in their special capacity as administrators of church funds."

3) The evidence, however, that the financial officers of these clubs or guilds were called *bishops*, is "slight." Such is Lightfoot's testimony; Salmon says: "The proof is extremely meagre"; Sanday remarks: "I confess that I cannot quite satisfy myself as to the evidence adduced."

4) Of the second view, in favor of the influence of O. T. usages, the matter is strongly presented by Lightfoot (*Philippians*, pp. 93, 94): "In the LXX the word is common. In some places it signifies 'inspectors, superintendents, taskmasters,' as 2 Kings 11:19; 2 Chron. 34:12, 17; Isa. 60:17; in others it is a higher title, 'captains' or 'presidents', Neh. 11:9, 14, 22. Of Antiochus Epiphanes we are told that when he determined to overthrow the worship of the one true God, he 'appointed commissioners (*episkopous*, bishops) over all the people' to see that his orders were obeyed (1 Macc. 1:51), etc.... The feminine *episkope*,

which is not a classical word, occurs very frequently in the LXX, denoting sometimes the *work*, sometimes the *office*, of an *episkopos*. Hence it passed into the language of the N. T. and of the Christian Church."

5) Dr. Sanday (in two articles on *The Origin of the Christian Ministry* in Jan. and Feb. *Expositor*, 1887, criticising the position of Dr. Hatch), after quoting Lightfoot as above, adds: "If *episkope* had its origin in the usage of the LXX, is it not reasonable to derive *episkopos* from the same source?", and he strongly argues in favor of this view.

6) Some would leave this question undecided, but Canon Gore in his *Ministry of the Christian Faith* (p. 404) seems to have reached the true conclusion: "If contemporary secular usage had a good deal to do with the use of the term *episcopus* in the Christian Church, it is probable that O. T. usage had at least as much influence. Obviously the two influences are very likely to have combined. The name had no more definite meaning than that of 'superintendence'. On being adopted by the Apostles it would have gained from the first a new color from the spiritual character of the supervision which the Christian communities required (Acts 20:28)."

60. Though these two names, *bishop* and *presbyter*, are entirely co-ordinate in the usage of the N. T., and are only different designations of one and the same pastoral office, including oversight, teaching, and pastoral care in general, nevertheless we can draw this distinction, that the title *bishop* or overseer denotes the function of the office as one of *oversight*, while the title *presbyter* (elder) designates the *dignity* of the office.

61. These elder-bishops constituted a group of pastors in each congregation ("the presbytery," 1 Tim. 4:14; "appoint elders in every city," Tit. 1:5), and were entrusted with the temporal and spiritual care of the congregation ("the elders that rule . . . . who labor in the word and in teaching," 1 Tim. 5:17; "he shall take care of the church of God," 1 Tim. 3:5)

62. They were definitely appointed to their office by the Apostles (Acts 14:23), or by those in the ministry (1 Tim. 4:14; 5:22; 2 Tim. 1:6; Tit. 1:5), carefully chosen after due probation, great stress being laid upon their moral qualifications, and their capacities as rulers and teachers.

1) The qualifications of the elder-bishop are given in 1 Tim. 3:1-7 and Tit. 1:6-9.

2) That the pastor must not be a recent convert is implied in the expression "not a novice" (1 Tim. 3:6), possibly also in Tit. 1:6, "having children that believe."

3) The qualifications here given by St. Paul in these two Pastoral letters refer mainly to spiritual and moral requirements,

and are not to be regarded as exhaustive. There are some differences between the two lists, although on the whole there is a marked similarity.

63. The duties of these elder-bishops may be presented under four general heads:

1) *General Superintendence*, including the government and nourishment of the Church.

a) Acts 20:28, "Take heed....to all the flock, in the which the Holy Ghost hath made you bishops (overseers), to feed the church of God."

b) 1 Tim. 5:17, "Let the elders that rule well be counted worthy of double honor." See 1 Tim. 3:5.

c) Tit. 1:7, "For the bishop (overseer) must be blameless as God's steward; not selfwilled, not soon angry, etc."

d) 1 Pet. 5:2, 3, "Tend the flock of God which is among you, exercising the oversight,....neither as lording it over the charge allotted to you," etc.

e) Heb. 13:7, 17, 24, "Remember them that had the rule over you, which spake unto you the word of God,".... "Obey them that have the rule over you, and submit to them," ...."Salute all them that have the rule over you."

f) 1 Tim. 4:14, "the laying on of the hands of the presbytery."

2) *Teaching and preaching the Word.*

a) 1 Thess. 5:12, "Know them that labor among you, and are over you in the Lord, *and admonish you.*"

b) "The bishop must be apt to teach" (1 Tim. 3:2), "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convince the gainsayers" (Tit. 1:9); "the things which thou hast heard from me...., the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:3).

c) 1 Tim. 5:17, "Those who labor in the word and in teaching"; Acts 20:28, "to feed the church of God."

d) Heb. 13:7, "which spake unto you the word of God," v. 17, "for they watch in behalf of your souls, as they that shall give account."

e) 2 Cor. 3:1-18 reveals to us the character of the N. T. ministry in its teaching and preaching office. It is a ministry of the N. T., of the Spirit, and a ministration of righteousness and justification.

f) The power that the ministry wields is the word of reconciliation (2 Cor. 5:19-21).

g) In Eph. 4:11-13 the work of the ministry, of "pastors and teachers" is for the building up of the body of Christ.

3) *Pastoral Care.*

This is everywhere implied as the special duty of the pastor

as a *shepherd.* "Take heed to the flock" (Acts 20:28); "tend the flock of God" (1 Pet. 5:2); etc.

4) *The Exercise of Discipline.*

a) To the Apostles (Matt. 16:18, 19; John 20:22, 23) and to the Church as a whole (Matt. 18:18), Christ solemnly committed the power which He Himself possessed (Matt. 9:6; Mark 2:10; Luke 5:24; etc.) of remitting or retaining sins.

b) All discipline was exercised in the name and person of Christ (1 Cor. 5:4; 2 Cor. 2:10).

c) Simple reproof could be administered by any Christian to a fellow-Christian (Matt. 18:15; 1 Thess. 5:14).

d) When official reproof was necessary it was publicly administered by those in authority (1 Tim. 5:20; Gal. 2:11).

e) The offender might even be expelled from the Church (Rom. 16:17; 1 Cor. 5:13; 2 John 10).

f) The object of the discipline was always reformatory (1 Tim. 1:20), and the offender was to be pitied as an erring brother (2 Thess. 3:15).

64. As these elder-bishops thus had a spiritual ministry allotted to them, we need not hesitate to regard them as the regular ministers of the word, and the regular administrators of the sacraments, from the very beginning.

65. We have seen that in the usage of the N. T. *bishops* are called *elders*, and *elders* are called bishops, but the question now arises:

Is there any clear trace of an *order of bishops* (in the later sense) in the Apostolic Age?

1) Is there any trace in the N. T. of the *diocesan* bishop?

2) If not, is there any trace of the *congregational* bishop, of a bishop ruling the elders of his own congregation (in his own city)?

Our inquiry must also cover three other disputed points:

3) The position of James the Lord's brother, at Jerusalem;

4) The position of Timothy and Titus in Ephesus and Crete;

5) The meaning of the Angels of the Seven Churches.

66. The question of the Diocesan Bishop.

1) All scholars are agreed that we find no trace of the *diocesan* Episcopate before the close of the second century, and that three names are connected with its historical development, —that of Ignatius (*d.* 107 or 115 A. D.), of Irenæus (*d.* 202 A. D.), and of Cyprian of Carthage (*d.* 258 A. D.).

67. The question of the Congregational Bishop.

1) The first trace we find of a distinction between the terms *elder* and *bishop* is in the writings of Ignatius (about 100 A. D.), but he does not know of any *diocesan* episcopate. All his references everywhere are to a *congregational* episcopacy.

The title *bishop* common to all the presbyters or pastors of a congregation came at length to be given to the chief among them.

2) History shows that, about 150 A. D., each organized congregation had 1) its bishop, 2) its presbyters, and 3) its deacons,—but this episcopacy was purely *congregational.*

3) From this point the Church in her liberty developed the *diocesan* episcopacy, which we may designate "the historic Episcopacy." (See *Index* to my *Doctrine of the Church* under *Bishops, Episcopacy, etc.*).

68. The Testimony of Clement of Rome.

Clement of Rome (in his *First Epistle to the Corinthians*, written about 96 A. D.) explicitly teaches:

1) That there were but *two orders* or offices of workers in the congregations. Speaking of the Apostles, he says (*chap.* XLII.): "Thus preaching through countries and cities, they appointed the first-fruits (*i. e.* of their labors), having first proved them by the Spirit, to be *bishops* and *deacons* of those who should afterwards believe." He does not speak of *presbyters*, just as St. Paul does not in Phil. 1:1, for the simple reason that with Clement *bishop* and *presbyter* are still synonymous terms.

2) That *presbyters* and *bishops* were absolutely co-ordinate and co-incident. In *Chap.* XLIV. he speaks of *presbyters* "appointed by the Apostles, or afterward by other men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit,"—that such "cannot be justly dismissed from the ministry," or "ejected from the episcopate (oversight)."

3) That beside the *diaconate* there was no ordinary office in the Church of Apostolic appointment, except the pastorate of presbyter-bishops. In *Chap.* LVII. he enjoins subjection to *presbyters*, without mentioning bishops. "Those who have the rule over you" of *Chap.* I., and "those who have the rule over us" of *Chap.* XXI., are not *diocesan* bishops, nor even *congregational* bishops, but the *presbyters* spoken of in *Chap.* I., the same officers of the congregation spoken of in 1 Thess. 5:12, 13; Heb. 13:7, 17, 24.

4) We may remark that the importance of this testimony of Clement lies in this, that he is regarded by those who advocate the *divine* and *apostolical* origin of the Episcopacy, as the reputed bishop of Rome, and yet when he has occasion to speak of the ministry as an institution of Christ and the Apostles, he mentions only *two orders* or *offices*, and is silent about the Episcopal office. Whenever the word *bishop* occurs, he employs it according to N. T. usage as a synonym for presbyter.

5) We thus have a right again to conclude that the presby-

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ter-bishops and the deacons are the sole officers of the N. T. Church as known to Clement at Rome from 90-100 A. D. (We accept the genuineness of the *First Epistle* of Clemens, the so-called *Second Epistle* of Clemens is evidently a homily of later date.)

69. The Position of James the Lord's Brother at Jerusalem.

1) Of the *three* theories which have been held concerning the relationship of James the brother of our Lord to Jesus, it seems that the *Helvidian* theory, that he was the son of Mary and Joseph, a younger brother of Jesus, is the true one.

a) The first is known as the *cousin* theory, or, as Jerome first broached it, the Hieronymian theory. The advocates of this theory identify James, the Lord's brother, with James, the son of Alphæus, making him one of the twelve, and thus regard the brethren of our Lord as the *first* cousins of Jesus, the sons of Alphæus and of Mary, the sister of the Virgin Mary.

But this theory has neither any scriptural nor any traditional support. 1) The word *brother* nowhere in the N. T. is used for *cousin;* 2) the brethren of Jesus are always distinguished from the disciples (John 2:2; Matt. 12:46; Mark 3:21, 31; Luke 8:19; John 7:3); 3) James, the son of Alphæus, was one of the twelve, but the brethren of the Lord did not believe on him before His resurrection (John 7:5); etc. 4) This *cousin* theory was first suggested by Jerome about 383 A. D. against Helvidius, with the professed aim of establishing the virginity of both Mary and Joseph. 5) Augustine finally adopted this *cousin* theory, and through him it became the established theory of the Latin Church, was embodied in the services of Western Christianity, and is now the prevalent view of the Roman Church. 6) Though held by such Protestant scholars as Calvin, Calovius, Pearson, Gieseler, Hengstenberg, Keil, Philippi, Ellicott, Wordsworth, Faussett, Lange, and others, it is the least tenable of all three theories, and Mayor (*The Epistle of James*) has made an interesting mathematical and logical calculation showing that there are 4,999 probabilities to 1 *against* the truth of the *cousin* theory.

b) The second theory is known as the *half-brother*, or the *Epiphanian* theory, because so zealously advocated by Epiphanius about 367 A. D. According to this view the brethren of Jesus were children of Joseph by a *former* marriage, and had really no blood relationship with Christ.

1) This theory assumes that Joseph was an old man when he espoused the Virgin Mary, having at least four sons and two daughters, by his former wife, still living. 2) There is nothing in the N. T. to prove such a theory, and it can only be regarded as a compromise. 3) It was the favorite view of Clement of Alexandria, Origen, Eusebius, Gregory of Nyssa, and Chrysos-

tom, and may be regarded as the generally received opinion of the Greek Church. 4) In modern times this view has been advocated in a most scholarly manner by Lightfoot, James Morison, and others. 5) But it is destitute of all positive arguments in its favor, and this theory is not free from suspicion of an ascetic bias, being the first step towards the dogma of the perpetual virginity of the mother of our Lord. 6) The objection which utterly and finally disproves this *half-brother* theory lies in this *mainly*, that if Joseph had *elder* children, then the *Lord Jesus Himself would not be Joseph's heir;* for the *eldest* son, unless deprived, would have been entitled to the throne of David. But Jesus is always regarded as the legal heir of the throne of David (Matt. 1:16; Luke 1:27).

c) The last theory is that the brethren of our Lord are the sons of Joseph and Mary, and therefore the younger brethren of Jesus. This view is known as the *brother* theory, or the *Helvidian* theory, because so strongly advocated by Helvidius, a Roman Christian, about 380 A. D. 1) This interpretation is exegetically the most natural, and is upheld by the plain and obvious meaning of Matt. 1:18, 24, 25; Luke 2:7. 2) All the objections that have been raised against this theory (1) that this view is opposed to the doctrine of the perpetual virginity of Mary; (2) that Paul expressly calls James, the Lord's brother, an Apostle, Gal. 1:19; 1 Cor. 15:7; (3) that if Mary had children of her own, Jesus when dying would not have recommended her to the care of John (John 19:25-27); (4) that the brothers of Jesus act towards Him as if he were a younger and not an elder brother;) have no solid foundation either in Scripture or in early tradition, and we cannot arrive at any other conclusion but that James was a son of Mary and Joseph. (For a full discussion of this whole subject see my *Commentary on James* in *Lutheran Commentary*, pp. 2-5, 83-87.) 3) Many of our best modern scholars, such as Wieseler, Neander, Lechler, Meyer, Huther, Weiss, Alford, Schaff, Eadie, Gloag, Farrar, Mayor, and others, accept this theory that James, the Lord's brother, was the son of Mary and Joseph, a younger brother of Jesus.

70. From John 7:5, "for even his brethren did not believe on him", we have a right to infer that James, the Lord's brother, the author of the Epistle known by his name, was *not one of the Twelve Apostles.*

71. Some maintain that James, the Lord's brother, is called an Apostle in Gal. 1:19 and 1 Cor. 15:7 8, but the *Revised Version margin* gives the better translation in Gal. 1:19. Even if James is called an Apostle this would not prove that he was one of the twelve, for the term *Apostle* was not strictly confined to the twelve, being applied in the Acts not

only to Paul, but also to Barnabas (Acts 14:4, 14). Though James had all the qualifications of an Apostle, he never exercised the *office* of an Apostle.

72. All the references in the Acts and in the Epistles of Paul to James show that he had a certain official prominence in the Church at Jerusalem and he seems to have been the head or president of the presbyters.

1) As early as 40 A. D., on Paul's first visit to Jerusalem after his conversion (Acts 9:27), he speaks of James in such a connection (Gal. 1:18, 19), as to show his prominence.

2) Peter, after his escape from prison, desires that his deliverance be reported "unto James, and to the brethren" (Acts 12:17).

3) It is James who presides at the Council of Jerusalem (50 A. D.), and who suggests its decree (Acts 15:13, 19-21).

4) It is James "and all the elders" who receive Paul and the missionary preachers when they revisit the mother Church (Acts 21:18).

5) Paul even names James first when speaking of the "pillars" of the Church, "James and Cephas and John" (Gal. 2:9).

6) Probably the last reference to James in the N. T. is found in Heb. 13:7.

7) As in many passages the name of James is omitted and the presbyters (or elders) alone are mentioned (Acts 11:30; 15:4, "they were received of the church and the apostles and the elders"; Acts 15:23, "The Apostles and the elder brethren unto the brethren"; Acts 16:4, "they delivered them the decrees for to keep, which had been ordained of the Apostles and elders that were at Jerusalem") Lightfoot (pp. 195, 196) rightly infers that though James held "a position superior to the rest, he was still considered as a member of the presbytery; he was in fact the head or president of the college. What power this presidency conferred, how far it was recognized as an independent official position, and to what degree it was due to the ascendency of his personal gifts, are questions which in the absence of direct information can only be answered by conjecture."

73. Though James occupied such a prominent position in the Church at Jerusalem,—no doubt partly on account of his close relationship to Jesus, partly on account of his nobility of character and sanctity of life,—he, nevertheless, nowhere in Apostolical writings, is called a *bishop*, though it seems that in his peculiar and special position at the head of the Church at Jerusalem, he exercised somewhat of an authority as was claimed, forty years later, for the *congregational* bishop by

Ignatius of Antioch (*d.* 107 or 115 A. D.). And yet he was only *primus inter pares.*

1) We can readily understand how natural it was, in the development of the idea of the episcopate after the death of Ignatius, for all parties, as early as the middle of the second century, to concur in calling James the Just "the Bishop of Jerusalem."

2) When however Lightfoot (p. 195) says that James the Lord's brother "within the period compassed by the Apostolic writings, can claim to be regarded as a bishop in the later and more special sense of the term", he is identifying himself with the tendency of the second century and speaking from their standpoint.

74. The Position of Timothy and Titus as the Companions and Assistants of St. Paul.

1) As a rule the Apostles themselves, as long as they lived, had oversight over the congregations they founded.

2) We see this fully illustrated in the case of St. Paul.

3) At critical times and in important congregations, Paul, for a time, delegated his authority to trustworthy disciples, as we see in the case of Timothy at Ephesus, and Titus in Crete.

4) But this was but a temporary arrangement, and in both the case of Timothy and Titus, their term of office was drawing to a close at the time of the Apostles' writing (*Timothy*, "do thy diligence to come shortly unto me", 2 Tim. 4:9, "to come before winter", *v.* 21; *Titus*, "give diligence to come unto me to Nicopolis", Tit. 3:12).

5) Timothy was not a *diocesan* bishop of Ephesus, nor even a *congregational* bishop, at the time when the Pastoral Epistles were written (67 or 68 A. D.), but as the traveling companion of St. Paul (1 Tim. 1:3), and probably because of his experience as an evangelist (2 Tim. 4:5), Paul had left him in charge at Ephesus to act for him for the time being.

6) So also in the case of Titus. He was neither a *diocesan* nor a *congregational* bishop of the Church in Crete, and as the traveling companion of St. Paul had been left by him in Crete (Tit. 1:5), to complete certain work under the authority of the Apostle.

7) It is true that both Timothy and Titus in the functions of their office did those things which at the beginning of the second century were ascribed by Ignatius of Antioch to the congregational bishop,—and it is perfectly natural that a later age represented Timothy and Titus as bishops, but that conception belongs to the second century.

8) There is no evidence whatever in Apostolic times that Timothy and Titus were bishops in the historic sense, either *diocesan* or *congregational.*

75. The Angels of the Seven Churches of Asia.

1) The discussion here centers around two topics, *a* the date of the Apocalypse, and *b*) the true meaning of these angels.

2) Most recent writers, accepting the early date of the Apocalypse (before 70 A. D.), and having vague and uncertain conceptions of the meaning and aim of these visions, and of the Apocalypse in general, agree with Lightfoot (p. 198):

a) "Whether the angel is here conceived 1) as an actual person, 2) the celestial guardian, 3) or only as a personification, the idea or spirit of the church, it is unnecessary for my present purpose to consider."

b) "If with most recent writers we adopt the early date of the Apocalypse of St. John, it is scarcely possible that the episcopal organization should have been so mature when it was written."

3) So even Canon Gore, who however seems to be inclined toward the later date of the book (95 or 96 A. D.): "The mention of these angels cannot be put in evidence, because their primary meaning seems to be symbolical; they seem to be symbols of the temper or spirit of the different churches" (*Ministry of the Christian Church*, pp. 254, 255).

4) We might leave this topic in this nebulous state, but *a*) the question of the date of the Apocalypse is not so easily disposed of; for although Neander, Gieseler, Luecke, Ewald, De Wette, Reuss, Duesterdieck, Renan, Weiss, Auberlen, Stier, Gebhardt, Samuel Davidson, Cowles, Lightfoot, Stanley, Schaff, Westcott, Farrar, Simcox, and others, all favor the early date, between the death of Nero (June 9, 68 A. D.) and the destruction of Jerusalem (Aug. 10, 70 A. D),—it is just as certain that the great majority of the older commentators, and of modern writers, Elliott, Alford, Hengstenberg, Ebrard, Lange, Hofmann, Godet, Lee, Van Oosterzee, Sadler, Wordsworth, Milligan, Warfield, and others, hold that John wrote the Apocalypse, in his old age, about 95 or 96 A. D.); and *b*) some of those who favor the latter date, like Wordsworth, Sadler, Lee, and others, insist that the word *angel* as used in the letters to the Seven Churches designates *the Bishops* of the Church, in the historic and modern sense of the word.

76. In favor of the early date of the Apocalypse the following arguments, all drawn from so-called internal evidence, are urged:

1) There is no reference to the destruction of Jerusalem. We answer,—we need not expect a reference in a book written after a lapse of 25 years.

2) The beast of Rev. 13:1, 18; 17:3, 8-11 refers to Nero.

We answer, such a method of interpretation raises historical, exegetical, and dogmatical difficulties which it is utterly impossible to overcome.

3) The imagery and the passionate ardor of the style bespeak an early and not a late date. We answer,—the richly poetical blessing of Jacob (Gen. 49) and the Song and Blessing of Moses (Deut. 32 and 33) were written in extreme old age.

4) The literary differences between the Apocalypse and the Gospel of John are so great that we must allow at least a period of 25 years between the writing of the two. We answer,—the grammatical and stylistic peculiarities of the Apocalypse do not owe their origin to time, nor do they arise from ignorance, but from design,—and the imagery and language of the book are largely based upon the style of the prophets. and every figure of speech can be traced to the O. T.

5) The nature and object of the Apocalypse can best be understood, for in this way its historical interpretation is greatly facilitated. We answer,—this is the main reason, and largely, the only one, adduced by the supporters of the early date. This argument is altogether subjective, the one mostly used by rationalists. Harnack says: "All interpretations not strictly historical must be excluded."

6) The historical notices concerning the condition of the Seven Churches in Asia point to the earlier date. We answer: By no means, but rather to the later date. The errors so sharply condemned could not have arisen within a few years, between 62 A. D. (the date of Paul's Epistle to the Ephesians), and 68 A. D., the Neronic date which so many insist of giving to the Apocalypse. The persecutions spoken of in the letters to the Seven Churches need not necessarily refer to the days of Nero, but are far more suitable to the time of Domitian, 25 years later.

7) These arguments drawn from internal evidence in favor of an early date, are very weak, *and in no way invalidate the unanimous testimony of the Early Church* that the Apocalypse was written by the Apostle John, at the close of the reign of Domitian, about 95 or 96 A. D.

77. In favor of the later date of the Apocalypse we have *a*) the unanimous external evidence of the first three centuries; and *b*) strong internal evidence.

1) Before the fourth century there is no variation in the external evidence. The testimony of Christian antiquity is unanimous that the Apostle John was banished to Patmos in the reign of Domitian, and that the Apocalypse was written about 95 A. D. Among the principal witnesses are Irenæus (*born* not later than 130 A. D.), Clemens of Alexandria (*died* 220

A. D.), Tertullian (*d.* 220 A. D.), Victorinus, Eusebius, and Jerome. It truly has been said: "If external evidence is of any value at all, it is of value here; no amount of subjective conjecture, or arbitary interpretation, can set aside the verdict of history."

2) In agreement with this external evidence in favor of the later date, we may present the following arguments drawn from *internal* evidence.

a) The Apocalypse shows that it was written in time of great persecution (Rev. 1:9). John was banished to Patmos. It is well-known that Nero's persecution was mainly confined to the city of Rome, and there is no case on record that Nero resorted to exile as a means of punishment. In the last year of his reign Domitian became a persecutor, and this was widespread, and banishment was his well-known method of persecution. According to the tradition of the Early Church John the Apostle was banished to the isle of Patmos, in the last year of Domitian's reign, and in the same year tradition asserts that the Apocalypse was written.

b) The fact that John sent this book to the Seven Churches in Asia Minor (Rev. 1:4), is also a strong proof in favor of the later date, about 95 or 96 A. D.

1) Did St. John have any dealings with the Church at Ephesus or with the churches in that part of Asia Minor, before the destruction of Jerusalem?

2) All the evidence and the whole career of St. Paul are directly opposed to such a view. It is positively certain that up to 68 A. D., John was not presiding over these churches.

3) The first three chapters of Revelation give most positive evidence that John had long been acquainted with the Seven Churches, and that he is the head of the churches of Asia Minor (Rev. 1:4, 9, 11, 20; etc.).

4) This is confirmed by the unanimous testimony of antiquity, which is above all reasonable doubt, that St. John spent his later years at Ephesus, and died there in extreme old age.

c) The degeneracy in faith and practice as shown in the Seven Churches gives evidence that the time was much later than that depicted in the Pastoral Epistles and in 1 and 2 Peter.

d) The Apocalypse surely treats of greater topics, themes, and issues than those pertaining to Nero and the destruction of Jerusalem. It is this erroneous view of the book which has caused so many modern scholars to fix on an early date.

3) All the evidence is therefore in favor of the later date of the Apocalypse, about 95 or 96 A. D.

(For a full discussion see my *Commentary on Revelation* in *Lutheran Commentary.*)

78. The Meaning of the Angels of the Seven Churches.

1) By the *angel* of the church is to be understood *a*) not "a guardian angel" (so Reuss, Alford, Weiss, etc.); *b*) nor "the personified spirit of a congregation" (so De Wette, Luecke, Duesterdieck, Gebhardt, Lange, etc.); *c*) nor "the collective presbytery" (Hengstenberg, etc.); *d*) nor "a bishop proper" (Trench, Wordsworth, Sadler, Lee, etc.); *e*) but "the president" of the presbytery, "the chief pastor or minister."

2) When Lee (in *Speaker's Commentary*) says: "By the *Angels* here are to be understood the *Bishops*, in the *modern* sense of the title,—the term *bishop* (*episkopos*, Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7) not being as yet restricted to the Successors of the Apostles"—he simply writes as a partisan, putting into this period two conceptions that belong to the latter part of the second century, *a*) the idea of a *diocesan* bishop; and *b*) that the *diocesan* bishop was the successor of the Apostles.

3) All we have a right to affirm is that the *angel* of the Church is the *president* of the presbytery, the *chief pastor*, probably the same as the *congregational bishop* of which Ignatius so often speaks in his writings, even as early as 100 A. D.

4) But we find no trace whatever of any *diocesan* bishop in Apostolic Writings.

79. Summary of Results.

1) It is a fact accepted by scholars of diverse schools, that by the latter part of the second century the Episcopal office was formally and widely established.

2) It is well-known that there were three stages in this development represented by three great names, Ignatius of Antioch (*died* 107 or 115 A. D.), Irenæus of Lyons (*d.* 202), and Cyprian of Carthage (*d.* 258).

3) It is also well-known that all the references of Ignatius in his writings (100 A. D.) are to the local or *congregational* bishop. He does not know of any *diocesan* episcopate, but the bishop of whom he speaks is the pastor of a single congregation.

4) It is also accepted as a historical fact that by the middle of the second century it was almost the universal case—that each organized congregation had 1) its bishop, 2) its presbyters, and 3) its deacons.

5) But in all cases it is the *congregational* episcopate.

6) From 62 A. D. to 100 A. D. during the Apostles' time (notably of St. John) there was a natural development in the matter of government and of organization—in accordance with the Pauline principle, "Let all things be done decently and in order" (1 Cor. 14:40).

7) This transition was gradual.

a) At first every congregation was distinct in its government, under the general supervision of the Apostles or of an Apostle.

b) Then for a time each congregation was governed by a body of elders or bishops perfectly co-ordinate. This presbytery was a congregational one.

c) The first step in the change was to give one of the bishop-presbyters a more prominent place as president of the presbyters, or as presiding elder, or presiding bishop,—known in history by the time of Ignatius as the *congregational bishop*.

d) There was thus a gradual development of the office of the *congregational* bishop from the presbytery.

e) From this point during the latter part of the second century the Church in her liberty developed the *diocesan* or historic Episcopacy. (For a full discussion see my *Doctrine of the Church*.)

8) The position of James at the head of the Church at Jerusalem naturally prepared the way for the *congregational* episcopate, and so did the labors of St. John at Ephesus, as can be seen from the *angels* of the Seven Churches, which give evidence (not to mention other historical reasons), that the idea of the *congregational* Episcopate was making headway.

9) The question now arises, Is the Episcopate of divine and Apostolic origin? When the question is put in this way, by the *Episcopate* is meant the *diocesan* or Historic Episcopate. There can be only one answer to this. The *diocesan* episcopate neither directly or indirectly is of divine origin, nor has it any Apostolic authority or sanction. The *diocesan* Episcopacy was not known until the latter part of the second century, and took its rise out of the *congregational* episcopate by way of a human and perfectly natural development, which was in accordance with the liberty the Church has to adopt such form of organization as seems wisest and best under special circumstances.

10) If the question however should be asked, Has the *Congregational* Episcopate any Apostolic sanction and authority, our answer would have to be different. But this is not the point at issue. For the *congregational* bishop is always only *primus inter pares*, whether we think of James, the Lord's brother, at Jerusalem, or of the *Angels* of the Seven Churches, or of any possible cases of *congregational* bishops whether of Symeon at Jerusalem, or of Evodius and Ignatius at Antioch, or of Timothy (?) and Onesimus at Ephesus, or of Polycarp at Smyrna, etc.

11) When Lightfoot says (p. 199): "As late therefore as the year 70 no distinct signs of episcopal government have appeared in Gentile Christendom. Yet unless we have recourse to a sweeping condemnation of received documents, it seems

vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about,"—all this can be accepted as true if by "the episcopal office" he means the *congregational* episcopate as known by Ignatius,—but if he makes this plea for the *diocesan* or *historic episcopate*, it is not in accordance with the facts.

IV. ORDINATION.

80. In the N. T. the symbol of *laying on of hands* is employed:

1) By our Lord in an act of benediction (little children), Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

2) By our Lord habitually as a sign of healing the sick, Mark 5:23; 6:5; 7:32; 8:23, 25; Luke 4:40; 13:13; etc., etc. From Mark 5:30, 31 we may infer that the communication of healing power by contact is probably the thing signified.

3) By the Apostles in healing the sick, Mark 16:18; Acts 9:12, 17; 28:8.

4) By the Apostles, with prayer, in the act of imparting *extraordinary* gifts of the Holy Ghost to those who had only received the ordinary gifts of the Holy Ghost at baptism, Acts 8:17, 19; 19:6.

5) In Heb. 6:2 the author of the Epistle to the Hebrews puts "the teaching of the laying on of hands" among the six fundamental articles of Christianity. Delitzsch is correct when on this passage (see *Comm. on Hebrews*) he remarks: "What is here referred to is (at least primarily and principally) the imposition of hands, which in the Apostolic age was connected with baptism, and followed it either immediately, as at Acts 19:5, 6, or as a later complement, as at Acts 8:15-17."

"How can we imagine that the Apostolic writer here (Heb. 6:3) would have reckoned the *laying on of hands* along with *baptism* among the *fundamentals* of Christianity, if he had not regarded it as a sacred ordinance, with a promise of grace attached to it? And even if it be urged that earnest prayer, as accompanied by the laying on of hands, and not a quasi-sacramental ceremony, is here the chief matter, we may point to James 5:14, 15 as attaching special importance, under similar circumstances, to the prayer of faith."

Delitzsch further draws a distinction in N. T. usage between *baptism* and *the imposition of hands:* "Baptism brings the man as a person into the state of grace, the imposition of hands qualifies him for bearing witness; the former translates him out of the world into the fellowhip of Christ, the latter by means of

marvelous gifts enables him to serve Christ in the world; the former ministers to him the divine *charis* (grace), the latter the manifold *charismata* (2 Tim. 1:6)." And then continues:

"From all this it will follow that *the doctrine of the laying on of hands* here referred to will have consisted, in conjunction with that 'of baptisms', first, in instruction with regard to the various operations of the Holy Ghost, given through baptism on the one hand, and through imposition of hands on the other; then in instruction regarding the right way of preparing one's self to receive by baptism the spirit of faith, and by imposition of hands the spirit of power; and finally in instruction how to retain faithfully and employ conscientiously the justifying and sanctifying grace received by baptism, and the special gifts for the benefit of the Church and of the world which were ministered by the imposition of hands. See Acts 8:14-17; 19:5, 6."

6) By the Apostolic Church on certain occasions when members of the Church were set apart to a particular office in the Church, Act 6:3-6; 13:2, 3; 14:23; 1 Tim. 4:14; 5:22; 2 Tim. 1:6.

81. Only the last series of passages comes up under discussion, under Ordination, and we will now take them up in their order.

1) Acts 6:6, "And when they (the Apostles) had prayed, they laid their hands on them." As already in the O. T. (Num. 27:18, 23; Deut. 34:9, "Joshua....was full of the spirit of wisdom; for Moses had laid his hands upon him") *the imposition of hands* was a symbol exhibiting the divine communication of power and grace, used in consecration to office, so the Apostles used this symbol in consecrating the seven deacons to their newly instituted office. As the persons chosen for this office were already in possession of the necessary gifts (Acts 6:3, 5), by *the imposition of hands* it was implied that *special* official gifts would be bestowed, seeing that elsewhere, even in the case of those who have the Spirit, special and higher gifts are communicated (Acts 8:17; 19:6).

2) Acts 13:2, 3, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." It is *the Church* that sends forth Barnabas and Saul as missionaries, and they are consecrated to their spiritual office by *the laying on of hands*, not by the whole church, but by its office-bearers, *the presbyters* or elders. That this was a special service, particularly appointed, can be seen from the context, for it is separated from the meeting recorded in v. 2 by a period of fasting. As in all cases occurring in the N. T., by the *imposition of hands*

it is implied that a special gift of the Spirit was communicated for the special holy office into which Saul and Barnabas were inducted.

3) Acts 14:23, "And when they (Paul and Barnabas) had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Though nothing is said here about *the imposition of hands*, it is not unlikely that this symbol was used at their ordination. The "appointed" in this verse seems to refer to the election of presbyters in the various churches, and not to their ordination, which latter may have taken place when "they commended them to the Lord."

4) 1 Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

a) Paul here speaks of a *charisma* or special gift of the Holy Spirit bestowed on Timothy for his official work;

b) The two *co-existent* means through which *this special gift* was imparted were *prophecy* and *the imposition of hands.*

c) In connection with the prophetic word and the outward symbolic action there was an inward communication of the Holy Spirit for special Christian ministry.

d) By the presbytery are meant the elders belonging to the church in which Timothy was ordained. What church this was, we cannot positively determine, whether at Lystra or at Ephesus.

e) From 2 Tim. 1:6 we learn that Paul also laid his hands upon Timothy with the elders, but as the chief, for St. Paul is evidently referring to the same event in both passages.

f) 1 Tim. 1:18 also speaks of these "prophecies" which were uttered over Timothy at his ordination, probably foretelling his future zeal and success in preaching the gospel.

5) 1 Tim. 5:22, "Lay hands hastily on no man." Many (with DeWette, Wiesinger, Ellicott, Hort, etc.), refer these words to the laying on of hands *at the absolution of penitents* and their re-admission to church-fellowship,—but there is no trace in the N. T. of the existence of this custom in apostolic times. It is far more natural, with the unanimous interpretation of the ancient Church, to refer it to the imposition of hands in *ordination*, this injunction thus *prohibiting hasty ordinations* (so Alford, Bernard, Humphreys, Fairbairn, Wace, Wordsworth, etc.). All we can infer from this passage is that men were set aside to the office of the ministry by the solemn rite of ordination, *by the laying on of hands.*

6) 2 Tim. 1:6, "For the which cause I put thee in

remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands."

a) This gift of God was the special gift of the Holy Spirit given to Timothy at ordination with reference to his duties as an evangelist and pastor, consisting probably in "a spirit of power and love and discipline" (2 Tim. 1:7).

b) The laying on of hands is regarded as the *medium* by which the special gift of the Holy Spirit was imparted.

c) From 1 Tim. 4:14 we learn that the presbytery of the church where Timothy was set aside to the ministerial office joined with the Apostle in the solemn act of ordination.

82. Summary of Results.

1) It is God's will to bestow His gifts in different ways on different persons at the same time (1 Cor. 12:6).

2) He worketh also in different ways at different times, "dividing to each one severally even as He will" (1 Cor. 12:11).

3) In Apostolic Times extraordinary gifts were poured out in great abundance (1 Cor. 12:4-11).

4) To the Apostles *alone* was given the power of communicating miraculous gifts of the Spirit, but they could not use that power at their own discretion, but acted as the Spirit prompted and gave them power.

5) We have no evidence whatever that this power of the Apostles of communicating miraculous gifts of the Spirit was transmitted to others.

6) These miraculous gifts ceased when the last of the Apostles died.

7) The ordinary gifts of the Spirit are continually bestowed through the Word and Sacraments, but with the age succeeding the Apostles, the extraordinary gift of the Spirit ceased.

8) Since the death of the Apostle John, that is, since the close of the first century, there is not a single instance of the outpouring of the miraculous gifts of the Spirit, or of a special gift of the Holy Ghost for official work in the Church as well authenticated as these extraordinary gifts recorded in these special passages under consideration.

9) All cases of ordination mentioned in the N. T., where special gifts are regarded as having been bestowed, were performed by Apostles (Acts 6:6), or by an Apostle as the chief person ordaining (Acts 14:23; 1 Pet. 4:14; 2 Tim. 1:6), or it was done under the extraordinary direction of the Holy Ghost Himself (Acts 13:2, 3).

10) There is no evidence whatever that *extraordinary* gifts for service were bestowed upon the elders ordained by Timothy (1 Tim. 5:22), or by Titus (Tit. 1:5) (for we have a right to infer that when elders were appointed by Titus, the church con-

senting, they would be ordained into the office by the laying on of hands, though nothing of this is said in the text).

11) Certain features connected with ordination were destined to cease after Apostolic Times.

a) Prophetic utterances concerning the person ordained (1 Tim. 1:18).

b) The prophetic word *through* which *extraordinary gifts* were bestowed (1 Tim. 4:14).

c) Extraordinary gifts, "a spirit of power, and love, and discipline" (2 Tim. 1:7) bestowed through the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6).

12) What was retained in Post-Apostolic Times may be described as follows:

a) The inspired utterance of prophecy became ordinary prayer or the formula of ordination.

b) Instead of extraordinary gifts of the Spirit, there were bestowed additional ordinary gifts of the Spirit, increased indeed, through the earnest and solemn prayers of the Church, but still only ordinary gifts, not the extraordinary.

c) The laying on of hands became the outward sign 1) of the inward imparting of additional gifts of the Spirit in answer to prayer; and 2) of the act of consecration and the setting apart for a special office in the Church.

II. THE CHURCH DOCTRINE.

a) *The Early Christian Church and the Roman Catholic Period.*

83. General Statement. (*Luthardt.*)

1) The history of the doctrine of the Ministry is closely connected with the history of the doctrine of the Church.

2) Cyprian is the first great representative of the idea that the ministry is a priesthood,—that the clergy have judicial power and sustain a mediatorial relation between Christ and the members of His Church.

3) As the authority of the Church became greater, so that finally the Scriptures themselves were considered as secondary to that authority—(so that Augustine could say: "I would not indeed believe the Gospel unless the authority of the Catholic Church moved me," "Ego vero evangelio non crederem, nisi me catholicæ ecclesiæ commoveret auctoritas")—in the same measure the principle of the external legitimacy of the ministry became decisive, and this was regarded as bound up with the uninterrupted succession of diocesan bishops, who were regarded as the successors of the Apostles and the bearers of the Apostolic office.

4) This argument was used by Augustine against the Donatists.

5) In connection with this was developed the doctrine that the bishop of Rome is the successor of St. Peter, from which point emanated all ecclesiastical legitimation.

6) From this monarchical center was unfolded in the Middle Ages the priesthood with its mediatorial and judicial functions,—a priesthood, which interpreted and administered the power of the keys in such a way as to sit in judgment upon sins and the satisfaction to be rendered for them.

84. The development of the doctrine of the Ministry during this period can be presented in the most satisfactory way by tracing the origin and the development of four closely related topics:

1) the doctrine that the Ministry in a Priesthood;
2) the theory of Apostolic Succession;
3) the doctrine of the Supremacy of the Pope;
4) the doctrine of Ecclesiastical Power.

85. I. The question of Ministerial Priesthood.

1. For the N. T. teaching on this point compare ¶ 15, 16, 17 as above.

In a summary:

a) The only priesthood known in the N. T. is the universal priesthood of all believers, and the sacrifices are purely spiritual, and in no sense propitiatory.

b) The universal priesthood and the ministerial office are two distinct things.

c) The ministerial office publicly represents the universal priesthood, in prayer, in offering of gifts, in public instruction, in exhortation, and the minister acts not in his individual capacity, but simply as a representative of the Church and of the congregation.

d) The minister is a *minister* only because he has been called to this office by the Church, and this representative priesthood confers no mediatorial powers.

86. The best presentation of this subject is given by Lightfoot in his *Essay on the Christian Ministry.* See Commentary on Philippians. (Also separately reprinted.) A summary of which is herewith given:

1) It is my purpose to investigate the origin and growth of a new principle, which is nowhere enunciated in the New Testament.

2) The progress of the sacerdotal view of the ministry is one of the most striking and important phenomenon in the history of the Church.

3) There is no sacerdotalism in the N. T. The priestly functions and privileges, which alone are mentioned in the apostolic writings, pertain to all believers alike.

4) There are no distinct traces of sacerdotalism visible in

the age immediately after the Apostles. It having once taken root in the Church it shot up rapidly into maturity. Toward the close of the second century we discern the first germs appearing, and yet, shortly after the middle of the third the plant has all but attained its full growth.

5) The origin of the term clergy as a designation of the ministerial office cannot be traced to the Jewish priesthood and is wholly unconnected with any sacerdotal views.

6) The word "kleros" passes through three steps in its various meanings:

1) The *lot* by which the office of the ministry was assigned to Matthias (Acts 1:26). (The only case mentioned in the N. T.);

2) The *office* thus assigned (Acts 1:17);

3) Then the body of persons holding the office,—so used it seems first by Tertullian. (*De Monog.* 12, "Unde enim episcopi et clerus"?).

7) Not only is there no trace of the idea that the ministry is a priesthood in the New Testament, but the silence of the Apostolic Fathers deserves to be noticed.

8) Clement of Rome (about 95 A. D.) advances no sacerdotal claims on behalf of ejected ministers. With him the Christian ministry is not a sacerdotal consecration, but a divinely appointed office. Speaking of the *Aaronic priesthood*, he calls sedition, "rivalry (or jealousy) concerning the *priesthood*" (*Clem. Rom.* ¶43), but when he speaks of the *Christian ministry*, it is "strife on account of the title of the *episcopate* (oversight)", (¶44);

9) Ignatius, (107-115 A. D. ?) the champion of episcopacy, never regards the ministry as a sacerdotal office. It is also a remarkable fact that the writer of the forged Ignatian Epistles never once appeals to sacerdotal claims, though such an appeal would have made his case more than doubly strong.

10) Polycarp (155-167 A. D. ?), though discussing the duties and claims of Christian ministers, knows nothing of sacerdotal claims.

11) Justin Martyr writing a generation later (about 148 A. D.), lays stress indeed upon sacerdotal functions, but he is speaking of the universal or spiritual priesthood, which belongs to the whole body of the Church, and not to the exclusive right of the clergy. (*Dial. c. Tryph.* ¶116, 117) "Now God receives sacrifices from no one, except through His priests.... which are presented by Christians in all places throughout the world."

12) Irenaeus (d. 202 A. D.), writing toward the close of the second century, had every motive for urging the sacerdotal view of the ministry, because he laid so much stress on the

importance and authority of the episcopate. But he also knows but of one priesthood, the universal or spiritual priesthood of all believers. "All the disciples of the Lord are priests and Levites." (*Adv. Haer.* V. 34, 3); "All the righteous possess the sacerdotal rank" (IV. 8, 3).

13) In the extant writings of Clement of Alexandria (d. 220 A. D.), we find little reference to the ministry, but he does not betray any tendency to sacerdotal or even to hierarchical views. He substantially agrees with Irenæus. He never uses the words "priest," "priestly," or "priesthood," of the Christian ministry.

14) Tertullian (d. 220 A. D.), a younger contemporary of Clement, is the first to assert direct sacerdotal claims on behalf of the Christian ministry. He generally uses the words sacerdos, sacerdotium, sacerdotalis, of the Christian ministry. Yet he himself supplies the true counterpoise to this special sacerdotalism in his strong assertion of the universal priesthood of all true believers. Even when Tertullian had become wholly or in part a Montanist, the scriptural doctrine of an universal priesthood was common ground to himself and his opponents, and this true view had not yet been obscured by the sacerdotal view of the Christian ministry. "Are not we laymen also priests? It is written: "A kingdom also, and priests to His God and Father, hath He made us." (*De exh. cast.* 7.) It is the great argument of Tertullian that the distinction between the clergy, and between them and the laity, was originally unknown, and that it was the authority of the Church which makes a difference.

15) The famous Hippolytus (about 198-236 A. D.), a few years later than Tertullian, also incidentally uses sacerdotal terms, "We, being successors of the Apostles and partaking of the same grace both of *high priesthood* and of teaching and accounted guardians of the Church," etc. (*Pref. to Haer.*)

16) Though belonging to the next generation, the views of Origen (d. 254 A. D.) at Alexandria were hardly so advanced as those of Tertullian at Carthage. He, however, also makes use of sacerdotal terms to describe the ministry, and in one place (*Hom. XII in Jerem. 3*) distinguishes the priests and Levites as representing the presbyters and deacons respectively.

17) So far, even in the case of Tertullian (d. 220 A. D.) and Origen (d. 254), the priesthood of the ministry is regarded as springing from the universal priesthood of all believers, and the minister is regarded a *priest* because he is the mouthpiece, the representative, of a priestly race. This distinction, however, can be drawn between the views of Tertullian and Origen, that the first emphasizes the thought that the Church, for convenience, has entrusted to the ministry the performance of certain

sacerdotal functions, belonging properly to the whole congregation, while the latter considers the priesthood of the ministry to differ from the priesthood of the laity only in degree, in so far as the clergy devote their time and their thoughts more entirely to God than the laity.

18) It is Cyprian (d. 258 A. D.), who first sees in the ministry a mediating priesthood commissioned of heaven to impart grace to man, a priesthood perpetuated in the Church through the Apostolic succession. He treats all the passages in the O. T. which refer to the privileges, the sanctions, the duties, and the responsibilities of the divine priesthood, as applying absolutely and immediately to the officers of the Christian Church, and Lightfoot adds: "As Cyprian crowned the edifice of episcopal power, so also was he the first to put forward without relief or disguise these sacerdotal assumptions; and so uncompromising was the tone in which he asserted them, that nothing was left to his successors but to enforce his principles and reiterate his language."

87. Lightfoot traces the causes which led to sacerdotalism not so much to Jewish Christian tendencies as to Gentile influences.

1) The Gentiles depended for all their manifold religious rites in all their auguries, lustrations and sacrifices, on the intervention of some priest.

2) In the Latin Christendom as represented by the Church at Carthage the germs of the sacerdotal idea appear first and soonest ripen to maturity.

3) Though the idea was imported into the Church and sustained there by Gentile training, yet its form was almost as certainly derived from the O. T.

88. Two influences derived from the O. T. were at work.

1) The influence of the sacrificial idea;

2) The analogy of the three orders and the Levitical Priesthood.

89. I. The influence of the sacrificial idea.

1) Though we find the terms "offering," "sacrifice," applied in Apostolic writings to certain conditions and actions of the Christian life, these sacrifices or offerings are always described as spiritual (1 Pet. 2:5), consisting of praise (Heb. 13:15), of faith (Phil. 2:17), of almsgiving (Acts 24:17; Phil. 4:18; Heb. 13:16), of the devotion of the body (Rom. 12:1), of the conversion of unbelievers (Rom. 15:16), and the like.

2) These spiritual "sacrifices" are not only the acts of the individual Christian, but in public worship, become the acts of the whole congregation.

3) In such cases the congregation was represented by its

minister, who thus acted as its mouthpiece, and was said to "present the offerings" to God.

4) When Clement of Rome, in his Epistle (*Clem. Rom.* 44), uses this expression, it involves no sacerdotal view. This father uses this expression in strict accordance with the teachings of the Scriptures, and he regards this spiritual sacrifice as an act of the whole Church performed through its presbyters. "The minister is a priest in the same sense only in which each individual member of the congregation is a priest." Compare Hoefling, *Die Lehre der aeltesten Kirche von Opfer*, Erlangen, 1851.

5) But from such language the transition to sacredotal views was easy, where the sacerdotal tendency manifested itself. From being the act of the whole congregation, the sacrifice came to be regarded as the act of the minister who officiated *on its behalf.*

6) This transition became easier by the growing tendency in the second century to apply the terms "sacrifice" and "offering" chiefly to the eucharistic service (the celebration of the Lord's Supper).

7) This celebration of the Lord's Supper being regarded as an act of sacrifice, the officiating minister was called and regarded as a priest, and thus the minister as the representative of the congregation was lost sight of.

90. II. The influence of the three orders of the Levitical priesthood.

The analogy of the sacrifices and the three ranks of the Levitical priesthood supplied the material on which the sacerdotal tendency worked.

1) As soon as the episcopate and presbytery were looked upon as distinct orders, the threefold ministry of the O. T. with its three ranks, High Priest, Priests and Levites, impressed itself on the idea of the N. T. ministry.

2) The *bishop* was the high-priest; the principal acts of the so-called Christian sacrifice were performed by the presbyters (*priests*); and instead of Levites, there were the *deacons.* Thus the analogy was complete.

3) At first there was some hesitancy, as the only High Priest known in the N. T. is our Lord Himself; yet at length even this scruple was set aside.

4) "And in this way, by the union of Gentile sentiment with the ordinances of the old dispensation, the doctrine of an exclusive priesthood found its way into the Church of Christ."

5) The Scriptural and Apostolic ideal of the Christian ministry was lost sight of. In the N. T. sense the office of the ministry is *representative* and not *vicarial.* The minister represents *the congregation* primarily, the individual indirectly as a

member of the congregation. The alms, the prayers, the thanksgivings of the community, are offered through him. He is indeed also God's ambassador to men; he is charged with the ministry of reconciliation; he declares in God's name the terms on which pardon is offered; he pronounces in God's name the absolution of the penitent; but in all this the minister's function is *representative* without being *vicarial*. His acts are not his own, but the acts of the congregation of believers.

6) But from Cyprian's time a very different conception prevailed for many centuries in the Church of Christ. A strictly sacerdotal view of the ministry superseded the true spiritual conception of the ministry. From being the representatives, the ambassadors, of God, they came to be regarded as His vicars.

7) This has become the accepted doctrine of the priesthood in the Roman Catholic Church, introduced into the Ancient Church in the time of Cyprian, and since that time the priest (the minister) has become a mediator between God and the believer, and the priest, and not the congregation, has become the acting subject, in the celebration of the Eucharist.

91. 1) Cyprian's views about the bishop as a priest of God and about the sacrifice in the Eucharist are most clearly expressed in *Epistle 62*.

2) According to Cyprian, the bishop was the representative of Christ and the priest of God. He was the bishop or the representative of Christ in the community over which he ruled and he therefore had the authority over the single congregation of the Church which our Lord possessed over the universal Church. As the representative of Christ, he is the priest of God who in the Eucharist offers to God the Lord's passion. "He offers a true and perfect sacrifice in the Church to God the Father when he proceeds to offer it according to what he sees Christ Himself to have offered." He conceived that the bishops were a special priesthood and had a special sacrifice to offer. This is a new thought in the Church of Christ and was really introduced by Cyprian.

3) The whole conception of the Christian ministry began to change and the change dates from Cyprian and his influence. There is, according to his idea, a specific sacrifice offered by a mediatorial priesthood in the Holy Supper. He was the first to suggest that the Holy Supper is a representation of the agony and death of our Lord on the cross, a thought never present to the mind of an earlier generation. The ministry had become, in his eyes, a mediating priesthood with power to offer for the people the great sacrifice of Jesus Christ. Thus the earlier idea of the Christian ministry was changed into the conception of a mediating priesthood.

4) Behind this change of thought was the new conception of the authority of the clergy over the laity and of the bishop over all.

5) His practical thought was that as each bishop sums up in himself the church over which he presides, the whole Church of Christ practically exists in the whole of the bishops and the harmonious action of the Church can be expressed in the common action and agreement of all the bishops.

6) This view that the ministry is a priesthood is held also by the Greek Catholic Church, introduced at the time of Chrysostom (347-407 A. D.).

7) In modern times the idea that the ministry is a priesthood is held by those churches which regard the celebration of the Lord's Supper as of a sacrificial character, and emphasize the fact that there are three orders in the ministry, such as the Greek Catholic Church, the Roman Catholic Church, the Church of England and the Protestant Episcopal Church of the United States.

8) The ablest defense of the ministerial priesthood and one of the fullest discussions is given by Moberly in his *Ministerial Priesthood*, New York, 1898. His main argument is directed against Lightfoot's *Essay on the Christian Ministry*. He discusses the whole subject under seven chapters, with an appendix. He labors hard to prove his points, but he is not successful in answering Lightfoot.

92. II. The Theory of Apostolic Succession.

1) The early Church laid stress upon the historical actuality of the Church and the doctrine of the Church was developed more especially as to its outward organism, This has been discussed in my *Ecclesiologia*, 1903. (See Index.)

Three names are connected with the development: Ignatius in Syria (d. 107-115), Irenæus in Gaul (d. 202), and Cyprian in North Africa (d. 258). It was with Cyprian that the idea of Apostolic Succession in the modern Roman and Anglican sense first makes its appearance. We can thus trace its origin.

2) It is a conception which had its origin in the brain of the leaders of the Roman Church and it was adopted and defended by Cyprian and it is always associated with Roman claims. It must not be forgotten that the great men who built up the Western Church were almost all trained lawyers. Tertullian, Cyprian and Augustine, to say nothing of many of the most distinguished Roman bishops, were all men whose early training had been that of Roman lawyers, a training which moulded and shaped all their thinking whether theological or ecclesiastical. They had the lawyer's idea that the primary duty laid upon them was to enforce obedience to authority and

especially to that authority which expressed itself in external institutions. (*Lindsay.*)

3) Apostolic successors, in the dogmatic sense of that ambiguous term, is a legal fiction required by the legal mind to connect the growing conception of the authority of the clergy with the early days of Christianity.

4) Ignatius lays stress upon the bishop or head pastor of the congregation as constituting the visible center of unity in the congregation. The episcopacy of Ignatius, however, is strictly congregational and local and not diocesan. The bishop was regarded as the vicar of Christ, and not, as in the later view, the successor of the apostles.

5) With Irenæus, bishop of Lyons, two generations later, the aspect of the episcopal office is changed and the episcopate is by him regarded not so much as the center of ecclesiastical unity, but rather as the depository of apostolic tradition.

6) It is true that there is an apostolic succession, *i. e.*, a successi n from the apostles. The Church from the beginning had a succession from the apostles, but not a succession of apostles. This historical matter-of-fact succession, a succession from the apostles, has always been recognized. The apostles had founded many of the churches and their first converts or other suitable persons had become the first office-bearers, or pastors, bishops or elders. There had been a succession of pastors ordained by previous pastors. All this succession of office-bearers could be traced back to the foundation of the churches, whether founded by missionaries, apostles or apostolic men.

7) Irenæus, to make doubly sure, added a theory to the fact of this undoubted succession of pastors—the theory that these office-bearers who were in the succession had a *charisma veritatis*, and as he regarded the bishops as the guardians of sound teaching they acquired additional magisterial powers within the community over which they presided. Neither Irenæus, however, nor Tertullian, who adopted and extended the theory, ever claimed that the leaders of the Church who were in the succession stood in the same position to the churches at the end of the second and the beginning of the third centuries as that held by the apostles in the middle of the first century.

8) The first claim of the apostolic succession as a succession of the apostles was made by Hippolytus (in the beginning of the third century) in his struggle with Calixtus in Rome and the conception that the heads of the Christian Church were the successors of the apostles in the sense that they possessed the gifts and power of the original apostles (the Twelve) was really the creation of the Roman Church. It is intimately connected, however, with Cyprian, who gave it definiteness as a dogmatic

idea. His idea of the apostolic succession was very different from the view held both by Irenæus and Tertullian. The thought of a succession from the apostles in the line of office-bearers, creating a vital connection between the generations as they passed, was scarcely in Cyprian's idea. With him it was a *succession of apostles.* Bishops really represent with him, not the apostles, but Christ. As the apostles were the representatives of Christ to the first generation and received power from Him to forgive sins, so each succeeding generation possesses representatives of Christ who have the power to forgive sins. With him a bishop is the visible vice-regent of Christ in things spiritual. He substitutes a sacerdotal hierarchy of bishops for the apostolic doctrine of the universal priesthood of all believers.

9) According to him, the unity of the Church is secured:

(1) By a direct and unbroken succession of bishops from the times of the apostles, and

(2) By the communication of special gifts of the Holy Ghost to all bishops at the time of ordination.

The bishops are the pillars and guardians of the unity of the Church. In a certain sense the bishops are the Church itself. No bishop, no Church.

10) Holding that the Church was founded on St. Peter alone (as the Rock), he transferred the same superiority to the bishop at Rome as the successor of Peter and thus traces to the chair of St. Peter the source of the unity of the Church.

11) The bishop receives authority to teach and to exercise the power of the keys as the successor of the apostles by virtue of a vicarious ordination and not because called to the office by the whole Church.

12) Out of this train of thinking arose finally the claim of the Roman Primate as successor to the apostolate of St. Peter.

13) Among the churches in modern times which claim the divine origin and authority of the episcopacy and emphasize the Apostolic Succession we may mention the Roman Catholic, the Greek Catholic, the Syrian, the Coptic, the Armenian, the Old Catholic, the Anglican, and the Protestant Episcopal Church in the United States, all of which churches emphasize this theory of Apostolic Succession.

14) In modern times the ablest defense of this theory is Haddan's treatise on *Apostolic Succession in the Church of England.* (1869) (3d edition, 1883.)

15) Seabury in his brief *Lectures* on this work (1893) holds that this doctrine of Apostolic Succession involves "*the grace of order,*" by which it is to be understood the gift of the Holy Spirit conferring upon the ordained: (1) the power or ability to impart or minister the grace merited by Christ for man; (2) the authority to impart such grace in the means of

Christ's appointment; (3) the supernatural aid requisite to the efficient and sanctifying discharge of this trust." He regards the Apostolic Succession as essential to the being of the Church and that individual assent to this doctrine is essential to a full acceptance of the faith, and that the only authorized transmitters of the office of the ministry are the bishops as successors in the apostolic office. He represents the view of the typical High Churchman.

93. III. The Doctrine of the Papacy.

The Romish doctrine of the supremacy of the Pope has been defended on two grounds:

1) On the ground of reason.

2) On the ground of authority.

This has been fully discussed in *Ecclesiologia*, sections 75-78, pages 31-38. We have there seen that the supremacy of St. Peter, in the Roman Catholic sense, is *pure fiction*, and that there is no evidence whatever for it in Scripture or in the unanimous consent of the Fathers.

1) We saw that Scripture gives us no evidence whatever that Peter alone was appointed to be the founder of Christianity and head of the Church; that this primacy of power and jurisdiction is not found in the three passages cited by the Roman Catholic Church from the Gospels, Matt. 16:17-19; Luke 22:31, 32; John 21:15-17, known as the Peterine texts.

2) For we hold that the word "rock" in Matt. 16:18 does not refer to Peter as a person in the sense that the Romanists claim, implying that Peter was invested with a permanent primacy capable of being transmitted to his successor. Of this there is no evidence in Scripture or in history, nothing but comparatively late tradition.

3) The Pope of Rome is neither successor of Peter in the episcopal chair nor head nor monarch of the Christian Church. No tittle of proof is derivable from the fairly copious remains of the ecclesiastical literature of the first three centuries that St. Peter was ever bishop of Rome or that he transmitted the peculiar privilege of supremacy and infallibility to his successors in the See.

4) It is not until the Post-Nicene period, at the close of the fourth century, that the episcopate of St. Peter at Rome is clearly alleged, and the writer who does affirm it (Optatus of Milevis, died after 386) knows more about the details and is more positive about them than any writer of the first three centuries.

5) The primacy of power and jurisdiction was expressly denied to the Pope in Canon 28 of the Council of Chalcedon, 451 A. D.

6) It has been well said: "In the history of the human mind there is no question, theological, philanthropical, historical or otherwise which has been so disgraced by falsehood, bad faith and the whole work of forgers as papal authority. It is a question utterly gangrened by fraud."

94. IV. The Doctrine of Ecclesiastical Power.

1) With respect to historical origin the idea of a special and mediating priesthood, of apostolic succession, of the omnipotence of the bishop, of the doctrine concerning the supremacy of the Pope and the doctrine of the primacy of the power and jurisdiction of the Church, all hang together, and what made for the one made also for the others.

2) Leo, the Great, in his letter to Anastasius, bishop of Thessalonica (*Epistle* 14, about 450 A. D.), expresses the idea then common in the Church when he says: "A distinction between bishops has arisen and by an important ordinance it has been provided that every one should not claim everything for himself; but that there should be in each province one whose opinion should have the priority among the brethren, and again that certain whose appointment is in the greater cities should undertake a fuller responsibility, through whom the care of the universal Church should converge towards Peter's one seat, and nothing anywhere should be separated from its Head."

3) Leo, the Great, marks the same relative epoch in the development of the papacy and of ecclesiastical power as Cyprian in the history of the episcopate. In him the idea of the papacy, as it were, became flesh and blood.

95. 1) Our Symbolical Books in many instances refer to the testimonies of the ancient Church Fathers to prove that they did not teach anything new but what had been received and approved by the ancient pure Church. Among such citations, they refer to the Apostolical Canons, to Ambrose, to Augustine, to Basil, to Councils, to Cyprian, to Jerome, to Irenaeus, and to Gregory, the Great, etc.

2) Among the works of the Church Fathers, there are three books especially valuable: Chrysostom, *Six Books on the Priesthood* (written about 385 A. D.), Ambrose, *Three Books on the Duties of the Clergy*, and Gregory, the Great, *The Book of Pastoral Rule* (died 604 A. D.). Valuable also are the Apostolical Canons, consisting of brief Church Rules borrowed partly from the Scriptures, especially the Pastoral Epistles, partly from tradition, and partly from the decree of early Councils, collected about the middle of the fourth century or possibly after the middle of the fifth. These canons are designed to furnish a complete system of discipline for the clergy, and are very valuable even to this day.

3) The best edition of the Apostolical Canons and of the

the Canons of the Early Councils is Fulton's *Index Canonum*, the Greek text with an English translation and a complete digest of the entire code of Canon Law of the undivided primitive Church. (3d edition, New York, 1892.)

4) It may be interesting to quote a few of these canons, bearing in mind, however, that they refer to a period when the Church in her liberty had developed the historic episcopacy.

5) Before we quote the canons, in order that we may fully understand their bearing, it may be well to make a few introductory remarks.

6) In order to have a clear conception of the marvelously simple and perfect system of organization into which the Church had developed during the third and fourth centuries, we must understand at least the outlines of the system of municipal and provincial government which then prevailed throughout the Roman Empire.

7) The Empire was divided into four prætorian prefectures which had jurisdiction over thirteen dioceses which included 117 provinces; in which provinces the local affairs were administered by the magistrates of the cities. The cities, their suburbs, outlying districts and villages, over which the city magistrates presided, were known as Parishes.

8) The attentive student of the early Canons will soon see that the suggestions of this plan of the Empire were also largely imitated in the government of the Church. The parochial and provincial system was everywhere adopted and we have even some trace in the early Canons of the diocesan system; and the later idea of patriarchates may have been taken from the prætorian prefectures, though the patriarchates never corresponded, either in location or jurisdiction, with the prefectures.

9) The word "clergy," which to us refers only to ministers in general, not only meant the three orders of bishops, presbyters and deacons as they had been developed at this time, but included likewise all subordinate officers in the Church, as (1) the sub-deacon, who was charged with the preparation of the sacred vessels and bearing episcopal messages and letters from one charge to another; and (2) the acolythist, whose duty was to light the candles of the Church and attend the ministers with wine for the Eucharist; and (3) the reader, who was appointed to read the Gospels and other parts of Scripture from the pulpit which stood in the midst of the Church; and (4) the door-keeper, who seems to have been little more than a sexton or janitor; (5) the singer, whose office it was to sing in the Church in his appointed place at the pulpit; (6) the fossarii, who had charge of funerals, etc.

10) Wherever the civil power had erected a municipal

organization, it was the policy of the Church to create a See and establish a bishop whose jurisdiction was made co-extensive with the parish of which the city was the political center. Sometimes the parishes connected with the cities were of such size, including widely separated districts, that it was impossible for the city bishop to attend to all his duties, and so the city bishop appointed and ordained bishops of such country districts in which they acted as his representatives. Such country bishops were called chorepiscopi, and such a chorepiscopos had general oversight over the clergy of the country district.

11) The bishop of the city, in fact as well as in theory, was the executive and representative of an authority superior to his own. The episcopate of the whole world was held to be a unit to which, as to a never-dying college of Apostles, was committed the in-gathering and safe-keeping of the Church. Of this sacred college, every bishop, in his parish, was the representative.

12) As the power of the episcopate was exercised by one bishop over the people of one parish, so the bishops of every province, acting in their corporate capacity, exercised the power of their united episcopate over every bishop and every parish within their jurisdiction.

13) Jurisdiction over the See was inherent, not in the people of the See, but in the bishops of the province in which the See was situated, and no bishop might pretend to jurisdiction over any portion of the province who had not jurisdiction given to him by the bishops of that province.

14) The provincial synod, therefore, in which the bishops of the province assembled twice a year, was a real power in every parish.

15) The synods usually assembled in the metropolis of the province and the right to preside in the provincial synod was vested in the bishop of the Metropolitan See; and the canons later decreed that no provincial synod should be held to be validly constituted unless the bishop of the Metropolitan See should be present and preside.

16) As the Empire spread and successive sub-divisions were made, this rule was invariably followed by the Church, so that whenever a new province was erected with its own metropolis, there the Church established her synod and recognized the metropolitan bishop.

17) The erection of dioceses dates only from about the time of Constantine. The chief bishop of the diocese was originally called archbishop, which then meant not merely a metropolitan, but the acknowledged head of all the metropolitans whose provinces had been included by imperial decree within one diocese.

18) It was not until a later period that the name of patriarch began to be applied to certain of the archbishops.

19) The archbishops had no power whatever over each other. There was no appeal from any one of them to any other. They had no superior except a General Council of the Catholic Church.

20) In time, for political reasons, which are plainly stated in the canons which decreed it, the bishop of Rome, as being bishop of what was then the capital of the world, was permitted a certain precedence of honor among other archbishops.

21) For a like reason, the archbishop of Constantinople, whose See was then the second capital of the world and seat of the imperial dignity of the East, enjoyed the second place of honor. The third place seems to have been held by the archbishop of Alexandria.

22) The primitive Church was the steady foe of that false asceticism which despises or abominates the things that it renounces. The uniform language of the Church was, "If any bishop, presbyter, or deacon, or any other of the clergy shall abstain from marriage, flesh, or wine, *not through asceticism but as abominating the good creatures of God*, let him be deposed and cast out of the Church."

23) The early canons show that while Christianity fostered true asceticism, it is no less true that the Church was a resolute adversary of its counterfeit.

24) In the eye of the Church marriage and celibacy considered as states of life were equally estimable. Marriage was honorable unto all men, bishops, priests and deacons not excepted; but for him "who could contain" and who for the love of God that he might better serve the Church or promote his own salvation, kept himself a virgin, it was felt that honor should be given in proportion to the greatness of his sacrifice.

25) A declared contempt for marriage was considered cause sufficient for the deposition of a bishop, or other minister, or for the excommunication of a layman. Marriage was no impediment to ordination even as a bishop. The case was different when a man was unmarried at the time of his ordination, then he was held to have given himself wholly to God in the office of the holy ministry, and he was forbidden to take back from his offering that measure of his cares and his affections which must necessarily be given to the maintenance and nurture of his family. In short, the married man might be ordained, but with a few exceptions no man was allowed to marry after ordination.

96. Apostolic Canons.

Canon V. No bishop, presbyter, or deacon, shall put away

his wife under pretext of religion, but if he put her away, let him be suspended, and if he persist let him be deposed.

Canon VI. No bishop, presbyter or deacon shall engage in worldly business and if he do let him be deposed.

Canon XIV. It is unlawful for a bishop to leave his own parish and cross over to another, though he may be importuned by many so to do; unless there be some reasonable cause compelling him to go.....and then it should be done not of his own motion, but by the judgment and at the most earnest entreaty of many bishops.

Canon XVII. He who after baptism has been twice married, or has had a concubine, cannot be a bishop, presbyter or deacon, or be on the sacerdotal list at all.

Canon XVIII. He who has married a widow or a divorced woman or a harlot or a slave or an actress, cannot be a bishop, presbyter, or deacon, nor be on the sacerdotal list at all.

Canon XIX. He who has married two sisters or a niece cannot be a clergyman.

Canon XX. If a clergyman become security for any one let him be deposed.

Canon XXV. Let a bishop, presbyter or deacon convicted of fornication, perjury or theft be deposed, but not excommunicated. For the Scripture saith, "Thou shalt not punish twice for one offence." Nahum 1:9 (Sept.). Likewise the other clergy.

Canon XXVIII. If any bishop, presbyter or deacon righteously deposed after public accusations shall presume to touch the ministry formerly committed to him, let him be wholly cut off from the Church.

Canon XXXVII. Twice in the year let a synod of the bishops be held, and let them mutually examine each other concerning the doctrines of religion and let them settle the ecclesiastical disputes which have arisen. . . .

Canon XLII. A bishop, presbyter or deacon given to dice or drunkenness shall either desist or be deposed.

Canon XLIV. A bishop, presbyter or deacon exacting usury from debtors shall either desist or be deposed.

Canon LVII. If any clergyman shall mock a person who is lame or deaf or blind or who halts in his steps, let him be suspended.

Canon LVIII. If a bishop or presbyter shall neglect the clergy or the people and not teach them religion, let him be suspended, and if he continue in negligence and self-indulgence, let him be deposed.

Canon LX. If anyone, to the destruction of the clergy and people, shall publicly in the church read the falsely superscribed books of impious men as if they were Holy Scripture, let him be deposed.

Canon LXI. If any accusation of fornication or adultery or any other forbidden act should be brought against one of the faithful and he should be convicted, let him not be promoted to the clergy.

Canon LXXIV. If a bishop be accused of anything by trustworthy men, it is necessary that he be summoned by the bishops; and that if he appear and confess and be convicted, they should determine the penalty. But if he be summoned and will not obey, let two bishops be sent to him and let him be summoned a second time, and if he shall even then despise a third summons and will not appear, let the synod pronounce against him what they think right, that he may not evidently be a gainer by avoiding a trial.

Canon LXXVII. If anyone who is otherwise worthy of the episcopate be blind of an eye or lame of a leg, let him be made a bishop, for it is not a blemish of the body, but a pollution of the soul that defiles a man.

Canon LXXVIII. If anyone is deaf or blind (*i. e.*, wholly), let him not be made a bishop, not because he is defiled, but that the affairs of the Church may not be hindered.

Canon LXXX. It is not right that one who has come over from heathenism or from a dishonorable course of life should immediately be made a bishop; for it is unjust that he who has not yet given proof of himself should be the teacher of others unless this should happen of divine grace.

Canon LXXXI. We have said that a bishop or presbyter ought not to let himself down to public business, but should occupy himself with the affairs of the Church. Let such therefore either be persuaded not to do so or let them be deposed, for no man can serve two masters, as the Lord hath taught.

97. Canons of Nicæa (325 A. D.).

Canon II. ....It does not seem right to us that anyone who has been instructed but a little while and as soon as they have been baptized should be advanced to the episcopate or presbyterate. For to the catechumen himself there is need of a fuller trial after baptism, for the apostolical saying is clear: "Not a novice; lest, being lifted up with pride, he fall into condemnation and the snare of the devil." But if after the lapse of time any sensual sin should be found out about the person and he should be convicted by two or three witnesses, let him be deposed from the clergy....

Canon III. The great Synod has stringently forbidden any bishop, presbyter, deacon or anyone of the clergy whatever to have any women dwelling with him except only a mother or sister or aunt or such persons only as are beyond all suspicion.

Canon IX. If any presbyters have been advanced without examination, or if upon examination they have made confession

of crime and men acting in violation of the canon have laid hands upon them notwithstanding their confession, these men the canon does not admit; for the Catholic Church justifies that only which is blameless.

98. Canons of Chalcedon (451 A. D.).

Canon I. We have judged it right that the canons of the Holy Fathers made in every Synod even until now should remain in force.

Canon III. It has come to the knowledge of the holy Synod that certain of those who are enrolled among the clergy have, through lust of gain, become hirers of other men's possessions and make contracts pertaining to secular affairs, lightly esteeming the service of God, and that others slip into the houses of secular persons, whose property they undertake through covetousness to manage. Wherefore the great and holy Synod decrees that henceforth no bishop, clergyman nor monk shall hire possessions, or engage in business, or occupy himself in worldly engagements, unless he shall be called by the law to the unavoidable guardianship of minors, or unless the bishop of the city shall commit to him the care of ecclesiastical business, or of unprovided orphans and widows and of persons who stand especially in need of the Church's help, through the fear of God.

Canon VI. Neither presbyter, deacon nor any of the ecclesiastical order shall be ordained without a charge, nor unless the person ordained is particularly appointed to a church in a city or village....

Canon IX. If any clergyman have a complaint against another clergyman, he shall not forsake his bishop and run to the secular courts, but let him first try the suit before his own bishop, or let the matter at issue be submitted to any person whom the parties shall, with the bishop's consent, select.

Canon XVIII. The crime of conspiracy or banding together is utterly prohibited even by the secular law and much more ought it to be forbidden by the Church of God....

99. Canons of Neo-Cæsarea (315 A. D.).

Canon I. If a presbyter marry, let him be removed from his order; but if he commit fornication, being single, or adultery, being married, let him altogether be cast out and brought to penance.

Canon VII. A presbyter shall not be a guest at the nuptials of persons contracting a second marriage, for if the digamist is worthy of penance what shall the presbyter be who on account of the feast sanctions the marriage?

Canon VIII. If the wife of a layman has committed adultery and been clearly convicted, such a husband cannot enter the ministry; and if she commit adultery after his ordination, he must

put her away; but if he retain her he can have no part in the ministry committed to him.

100. The Value of Chrysostom on the Priesthood.

This work is of extraordinary excellence both for its language and its ideas, although it is characterized by serious deficiencies. Perhaps the solemn obligations imposed upon God's ministers were never more strikingly exhibited. The work will always be valuable to the aspirant for ministerial honor and usefulness. Its one grand feature is the manner in which it insists upon the awful responsibilities and obligations of the Christian ministry.

2. In reading this work we must not forget that in the time of Chrysostom the primitive idea of the ministry had been changed into that of a priesthood.

3. It contains much matter not bearing directly on the ministry, and in giving a synopsis of the book we will omit all matter not relevant. Wherever Chrysostom uses the word *priest* and *priesthood* we will use *pastor* and *ministry*.

101. A Synopsis of Chrysostom's Work.

1. The ministry is the greatest evidence of love to Christ (II. 1).

2. The dignity of the ministry greater than that of other offices (II. 2).

3. The ministry requires a large and admirable spirit (II. 3).

4. The ministry full of extreme difficulty and danger (II. 4).

a. The pastor has need of great understanding and of a myriad eyes in order to observe on every side the habitudes of the soul.

b. He must be of a noble spirit that he may not be overcome by his difficulties and despair of the salvation of the wanderers.

c. He who exercises himself confers advantages on himself alone, but the prophet of the pastoral function pervades the whole people.

5. The ministry is something tremendous, and the ministry of the New Testament is a much more solemn business than the priesthood of the Old Testament (III. 4).

a. The ministerial office is discharged upon earth, but holds the rank of heavenly things, wherefore it behooves him who is consecrated to be as pure as one who stands in heaven itself.

6. The great authority and honor of pastors.

a. Ministers have been commissioned to dispense things which are in heaven and have received an authority such as God has not given either to angels or to archangels, for it has not been said to them, "What things soever ye shall bind on earth

shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18:8).

7. Pastors are the ministers of God's greatest gifts (III. 6).

a. God has given to pastors a greater power than that of our natural parents; and the two differ as much as the present and the future life, for the one begets us unto this life and the other unto the future life.

8. St. Paul was awestruck when he contemplated the magnitude of his office (III. 7).

9. He who enters upon this office is often led into sin unless he be a very noble-minded man (III. 8).

10. The man who is not of a noble spirit is ensnared by vainglory and its attendant evils (III. 9).

11. The ministry is not the cause of these evils, but our own dullness (III. 10).

a. If any faults should be committed sufficient to call for deposition, one should not cling to the office in an unseemly manner so as to deprive oneself of all pardon and to enkindle yet more the anger of God by adding a second and a worse offence.

12. The lust of domination is to be cast out of the soul of a pastor (III. 11).

a. "If a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3:1).

b. Truly fearful is the coveting of this honor. Now I do not say that it is a fearful thing to desire the work, but authority and power.

13. A pastor ought to be a very wise man (III. 12).

a. He must be soberminded and clearsighted; he must live not for himself alone, but for so great a multitude.

b. He must be endowed with a robust and vigorous soul.

14. Other requirements besides abstinence are looked for in a pastor (III. 13).

a. Pastors must be able to endure contempt, insolence, hard speeches, sarcasm from inferiors, and various rebukes.

b. A furious temper causes great misfortune both to its possessor and its neighbors.

15. Mental purity and activity hindered by nothing so much as by inordinate anger (III. 14).

a. Nothing so bedims the transparency of the mind, and the perspicacity of the understanding, as wrath when it is inordinate and impetuous.

b. It is utterly impossible for the failings of ministers to be hidden. The very least become immediately manifest.

c. The beauty of the pastor's soul ought to shine forth in every direction, that it may at once both gladden and enlighten the souls of the beholders.

d. His vices inflict a common injury upon all, making those more remiss who are lax in their strivings after good, and rendering capricious those who wish to give heed to themselves.

e. The pastor must watch on every side with constant zeal and perpetual vigilance in respect to his life, lest anyone should find some naked and unguarded spot and inflict a fatal wound. For all who stand around are prepared to smite and cast him down,—not merely his enemies and foes, but many even of those who profess to be his friends.

16. The pastor must not only be pious but be a man of much understanding, of an excellent spirit (III. 15).

a. He must be grave and without haughtiness, reverent and benign, commanding and communicable, impartial and courteous, humble and not servile, energetic and gentle, looking to one thing alone,—the edification of the Church and to do nothing through enmity or favor (III. 16).

b. He must possess largeness of heart and great patience.

c. He must have the gift of oversight so that he can bear with all generously, and be provoked neither by unseasonable annoyances nor by unreasonable repinings, gentle and accessible to the needy, longsuffering, able to manage, diligent in business.

17. Great caution demanded in the spiritual oversight of maidens (III. 17).

18. The office of judge a difficult one (III. 18).

a. If you visit certain families or certain persons too often unspeakable offences arise from it.

b. If the pastor happens to seem to be more attentive to the more wealthy and more powerful, though necessity compels it for the common good of the Church, he straightway acquires a reputation for flattery and adulation.

19. The pastor should not offend God by misusing the honors which God has given him (IV. 1).

20. Those who ordain the unworthy are guilty of great crime (IV. 2).

a. We must use greater precaution in spiritual affairs than in temporal matters.

21. Great ability to speak is required of a pastor (IV. 3).

22. The pastor should be prepared to contend for the faith with unbelievers (IV. 4).

23. The pastor ought to be well skilled in the art of reasoning (IV. 5).

a. We require of a true pastor the polish of a Socrates, the gravity of Demosthenes, the dignity of Thucydides, the sublimity of Plato, and the earnestness of Paul.

b. If a man be impoverished in style, and simple and lax in the composition of words, only let him not be unskilled in knowledge and accuracy of doctrine.

24. Imitate St. Paul, who was illustrious not for his miracles only but for his eloquence (IV. 7).

25. St. Paul would have us excel in a similar manner (IV. 8).

26. If a pastor is not endowed with such qualifications he must needs do much harm to his people (IV. 9).

27. Public discourses require much labor and study (V. 1).

28. He that is called to the ministry ought to despise applause, and to be a powerful speaker (V. 2).

29. The pastor must be both a ready speaker and a powerful speaker (V. 3).

30. The learned pastor requires more diligence than the unlearned (V. 5).

a. Powerful speaking comes not by nature but by striving for it.

b. Some men are not blamed for producing nothing worthy of account.

c. They receive from everybody great praise for trifles.

d. What the learned do, unless it be amazing and astounding, is only what men expect.

e. Listeners judge not by what is spoken but by the reputation of the speaker.

31. The judgment of the unskillful multitude is not to be wholly despised nor altogether regarded (V. 6).

32. What is said should be prepared only with the view of pleasing God (V. 7).

33. The preacher who is not supremely indifferent to praise will be subject to many troubles (V. 8).

a. He will be impelled to many sins who is overcome by popular opinion.

b. He dare not stand aloof from the drudgery of labor.

c. It requires much exertion to speak with true authority.

d. He who would gain pre-eminence must be gentle and moderate.

e. The forward, ostentatious and vainglorious will be openly spurned and secretly ridiculed.

f. The love of preaching must possess the soul of a pastor.

34. Pastors are liable to correction for the sins of other men (VI. 1).

a. A pastor dare not ascribe his failings to inexperience, nor take refuge in ignorance, nor pretend necessity and compulsion.

b. For the pastor has been appointed to correct the follies of others, and to forewarn them of the coming conflict with the devil.

35. Pastors are required to be very circumspect (VI. 2).

a. The soul of a pastor should be purer than the very solar rays.

b. The sumptuous garments, the golden ornaments, the beautiful jewels, sweetness of perfume, and all that the female sex affects, are enough to agitate the mind when it is not mortified by great and wise austerities.

c. Often sordid apparel, homely manners, a neglected face, living in penury, have first led the beholder to pity, and then to utter ruin.

36. The pastor who rules in the Church suffers much embarrassment (VI. 3).

a. The honors which come from men will snare him by two contrary affections, the servility of flattery, and the folly of conceit.

b. These are the dangers that beset men who are engaged in public life.

37. The pastor is entrusted with authority over the world, and with other solemn duties (VI. 4).

a. The danger of becoming sluggish in the performance of spiritual duties.

b. The pastor must be a man of prayer.

c. He must in all things excel those for whom he prays, as much as the ruler must excel the ruled.

d. What purity and what piety shall we demand of him!

e. He administers the mysteries of God.

f. He ought to be very wise and experienced in many things, and he ought to understand all worldly matters no less than those who engage in them.

38. The pastor must be qualified for everything (VI. 5).

a. "I am become all things to all men" (1 Cor. 9:22).

39. To rule well in the Church is a difficult task (VI. 6).

40. It is more easy to live as a private Christian than to have the care of many as a pastor (VI. 8).

a. The test to which the clergy are put indicates what the souls of the men are; so that if a man becomes angry easily or is arrogant, or boastful, or weak, or anything else, this reveals it all and speedily exposes his vices.

b. When the passions of the soul are thus exposed, they are rendered worse and more powerful, and urge their possessors to transgress the more..

c. Many things paralyze the soul's activity and hinder its career toward God.

41. Popular criticism is not to be treated with contempt even when unfounded (VI. 9).

a. Diligence must be used not to give occasion to rumors which are not good.

b. We must look forward to afar to where they may originate.

c. We must remove beforehand the pretext from which they spring.

42. It is a great matter for a pastor to save himself (VI. 10).

a. Do you think that you can be saved at all if you are useful to nobody else?

43. A far greater punishment awaits the sins of ministers than awaits those of common men (VI. 11).

44. Our conflict with the devil is more grievous than with any other (VI. 13).

102. The Value of Ambrose's work "On the Duty of the Clergy."

1. This is the most important among the ethical writings of St. Ambrose.

2. In it he sets forth the duties of the clergy taking as a model the treatise of Cicero *De Officiis*. His object in basing his treatise on the lines of that of Cicero was to show how much higher Christian morality is than that of the Gentiles.

3. The treatise was probably composed about 391 A. D., and ought to be read by every clergyman.

4. The handiest edition is that published in the second series of *The Nicene and Post-Nicene Fathers*, vol. 10. (1896).

103. The Value of S. Gregory's "Pastoral Rule."

1. This work consists of a Pastoral Theology, treating of the duties and responsibilities of the ministerial office.

2. It is more practical than Chrysostom's *Priesthood*, and gives most excellent advice suitable to all times.

3. The comparative obscurity into which this famous treatise has fallen of late years is to be regretted.

4. Its importance has been emphasized by a famous scholar in these words: "What modern work could supply the place of Chrysostom's *De Sacerdotio*, or Gregory the Great's *Pastoral*?"

5. It is divided into four parts. Gregory makes preaching one of the chief duties of pastors. He warns them against pride; they should preach by their lives as well as by their words. He advises to combine meditation and action.

6. This work was based upon the eloquent and elaborate dissertation of what is known as the Second Oration of Gregory Nazianzen, who also gives an exposition of the obligations and the dignity of the ministerial office.

7. A good translation is to be found in the Second Series of the *Nicene and Post-Nicene Fathers*, Volume XII.

b) *Lutheran Protestantism.*

104. Lutheran Protestantism rests its conception of the ministry upon the doctrine of the Means of Grace. These are committed to the Church and require a representative office for

their administration. The office itself is of divine origin and right, but within its administration arise many questions which are to be determined by the Church, and so far rest only upon a *jus humanum*.

105. The Doctrine of the Office of the Ministry as presented in the Lutheran Confessions.

1. In Art. V. of the Augsburg Confession the Ministry is considered in its relation to the Means of Grace.

2. What is essential to the constitution of the Ministry is taught in Art. XIV.

3. Art. XXIII. treats of the Marriage of Priests.

4. Art. XXVIII. treats of Ecclesiastical Power.

5. The matter is further discussed in Chapt. IV., Art. VII. and VIII. of the Apology.

6. Chapt. XI., Art. XXIII. treats of the Marriage of Priests.

7. Part III., Art. X. of the Smal. Art. treats of Ordination and the Call.

8. Part III., Art. XI. of the Smal. Art. treats of the Marriage of Priests.

9. The matter is also partly discussed in the Appendix to the Smal. Art. treating of the Power and the Primacy of the Pope.

106. The Lutheran Confessions, if carefully analyzed, teach the following concerning the Ministry of the Church.

1. That the Ministry is necessary. A. C. Art. V., XIV.; 61; 5 sqq.; 217; 297:13; 298:18; 333; 339; 343; 348.

2. A regular call is necessary for entrance into the Ministry. A. C. Art. XIV.; 217:24.

3. The right to call belongs to the Church. 167:28; 342:24; 349:66, 67; 350:69, 72.

4. The rite of Ordination is necessary, but ordination need not necessarily be administered by a bishop. 333, 334, 349.

5. Ordination is not a true Sacrament. 215:11.

6. By divine right all ministers are equal. 340:11; 349:62, 65.

7. The ministry of wicked men is not inefficacious. A. C. Art. VIII., 167:28, 29; 604:19; 605:24, 25; 617:89.

8. The use of marriage is to be allowed to the clergy. A. C. Art. XXIII.; 246, 334, 351:78.

9. The ministry has the command to forgive sins. 196:7; 212:79.

10. The ministry has great labors and heavy burdens. 363:26, 27.

11. It has glorious promises, 215:11.

12. Is limited to no persons or places. 343:26.

13. Has no earthly power. 62:113; 344:31.

14. The ministry is not a priesthood. 214:7.

15. Ministers represent Christ and not themselves. 167:28; 172:47.

16. The validity of the Sacraments does not depend upon the ministers. 512:8; 615:74; 616:78.

107. The Synopsis of Dr. Krauth's Lecture on Article V. of the Augsburg Confession.

If we analyze the doctrine of the words set forth in the Augsburg Confession we shall find that it states or implies the following propositions:

1. *There is such a thing as the Ministry.*

1) The Confessors proclaimed, indeed, the universal priesthood of all believers, but this no more involves the denial of the official existence of the ministry than the doctrine of the civil equality of all men and the sovereignty of the people implies the abrogation of civil office.

2) The root of ministerial right lies, indeed, in the universal priesthood as the root to the right of civil office lies in the sovereignty of man.

3) Every Christian man in virtue of the universal priesthood is simply a priest for himself. That priesthood gives him the right to offer the sacrifice of praise and prayer for himself and no more. This priesthood belongs to woman equally with man.

4) The minister within certain limits epitomizes or represents the body of believers.

5) The N. T. clearly teaches the distinct office of the ministry in the Church from the beginning of the Christian dispensation. Eph. 3:7; Rom. 1:1; Rom. 15:16; 1 Cor. 4:1; 2 Cor. 3:5; 2 Cor. 6:4; 1 Cor. 12:29.

6) These passages teach us that there was a ministry; that the thing of which men were ministers was the Gospel of God; that the person of whom men were ministers was Jesus Christ; that they for whom they minister and serve are the Church and the world; that the work of the ministry was the work of the Apostles, but belonged to them only in common with other preachers of the Word.

7) The Apostles had no extraordinary functions as *ministers*, nothing which does not belong to the minister now. They preached the same doctrine, absolved with the same promises, administered the same sacraments and maintained the same discipline.

8) That which was extraordinary in the Apostles was:

(1) The direct or immediate call, though even in this they do not differ from some of the ministers of their time.

(2) The special functions that pertained to them as eye-witnesses of the Resurrection of Christ.

(3) The absence of limitations in the sphere of their labors

and jurisdiction. They were bishops in the sense in which every pastor is a bishop, and beyond that they were not diocesan bishops; they had no dioceses.

9) Their ordinary function was that common to all ministers, and their extraordinary function had reference to the sphere of their labors and jurisdiction, and their field was the whole world.

10) There are three relations of governments divinely established in the world.

(1) The domestic, the rule of parents over the household.

(2) The civil, that of magistracy or rulers in the State.

(3) The ecclesiastical, or the rule of the Church by the ministers of the Word, and this has as genuine and legitimate an existence as the other two.

11) The Word of God recognizes the existence of a body of men called the ministry in the work and office of the ministry. They form the organization for a distinct office.

12) The Apostles preached in all the world, established a body of faithful ministers and provided for a succession of them.

13) To the Apostles succeeded the Apostolic Fathers, the ministers and martyrs of that early time.

14) The glorious names of Polycarp and Ignatius testify that there was a ministry in the first century, of Justin and Iræneus that there was a ministry in the second century, of Tertullian and Cyprian that there was a ministry in the third century, of Athanasius and Jerome that there was a ministry in the fourth century, of Augustine and Chrysostom that there was a ministry in the fifth century, and so through all the ages.

15) The whole world unites in testifying to the continuance and living efficacy of the ministry.

2. *The Ministry is an Institution.*

1) It was not to expire with the apostleship. There are many occupations of men which are not institutions. We speak of collegiate institutions and other institutions organized by society, but it is not in this sense that our Confessions affirm that the ministry is an institution.

2) In its character as an institution are involved three things.

(1) That it is founded by authority. It is not self-constituted, not a voluntary society.

(2) It exists by necessity.

(3) It is intended to be permanent. It is in its own nature perpetual and necessarily abiding. As the headship in the family is perpetual because the family is perpetual, as the headship in government is perpetual because the State is perpetual, so is the ministry perpetual because it is instituted as the normal head of the Church, which is to abide through all time.

3) It is instituted, not merely constituted, a great permanent establishment resting on the authority of the founder.

3. *The Ministry is instituted of God.*

1) It is the gift of God to the Church. It does not exist by the act nor the sufferance of society, but is designed to control and renew society.

2) The Church has her institutions of learning and benevolence, but the ministry is not instituted by the Church.

3) The ministry is an integral part of the Church, without which the Church has no normal existence.

4) The declarations of the N. T. are very explicit as to the relations of God to the ministry. 1 Cor. 12:28; 2 Cor. 5:18.

5) The promises point to God as the institutor of the ministry. Jer. 3:15.

6) The prayers of the Church imply that God is the institutor of the ministry. Matt. 9:38.

7) It is the God Incarnate who says, "Go ye and make disciples of all the nations, baptizing them." Matt. 28:19.

8) It is God, the Holy Ghost, who separates men for the holy ministry. Acts 13:2; 20:28; 1 Cor. 12:11.

9) The Triune God has instituted the ministry.

4. *The proper functions of the Ministry are twofold:*

1) *To teach the Gospel.*

2) *To impart the Sacraments.*

1) The teaching of the Gospel. Under this is included the ministration of a sound and pure discipline. 1 Cor. 4:21.

(1) Preaching the Gospel also includes the Law, but the Law as it leads to the Gospel.

(2) To preach Christ and to preach the Gospel are one and the same thing.

(3) It does not separate as the rationalists pretend to do, the religion of Christ from the religion about Christ, but regards them as inseparable parts of one divine unity.

(4) By preaching the Gospel is marked that the ministry has the functions of public teaching.

(5) This implies that the minister is not only to preach, but is in every way to teach the Gospel, by catechizing, by pastoral labor, by personal interview, and with the pen.

2) The other great function of the ministry is to impart the sacraments.

(1) This does not mean to receive a sacrament for the benefit of others, but to impart the sacraments.

5. *No man may enter the Ministry without a Call. Art. XIV.*

1) From the beginning to this hour this has been the law. Heb. 5:4.

2) Paul constantly emphasizes the fact that he was called to be an Apostle.

3) He dilates upon the necessity of a call. Rom. 10:14.

4) No man has the right to enter the ministry until by some distinct act of God he has been separated to it.

6. *This Call must now be an ordinary one.*

1) A call may be of two kinds, extraordinary or ordinary.

2) God gave to prophets and Apostles an immediate or extraordinary call.

3) Extraordinary calling *now* would imply a new revelation, involving that the Scriptures are insufficient.

4) The ordinary or mediate call is that which God gives through the Church.

5) St. Paul has in view both kinds when he says (Gal. 1:1) that he was called, "not from men, neither through men, but through Jesus Christ and God the Father." The call "from men" is a spurious call; the words "through men" define a right but ordinary call; the words "through Jesus Christ" show that it was an extraordinary call.

6) The mediate call is that of which the Church is the medium.

7) The Scriptural view of the ordinary call is,

(1) That the supreme right for the ordinary call rests in God alone. This supreme right God has never laid aside. He is now, as ever, the Lord of the harvest. Matt. 9:38.

(2) This supreme authority in ordinary calling God exercises through His Church. To the Church are entrusted the Word and the Sacraments. 1 Cor. 3:22. To the Church belongs the delegated authority to constitute suitable ministers of the Word.

(3) As the Church is composed of the ministry and people, neither is to be excluded from exercising this call.

a) The ministers, as in the case of candidates for the ministry, have a part in the call. Acts 14:23; 1 Tim. 4:14; 1 Tim. 5:22; 2 Tim. 1:6; 2 Tim. 2:2; Titus 1:5. The charge to lay hands suddenly on no man shows that it is a part of the duty of the ministry to test the gifts of the candidates for the Holy Office. It is in the nature of the case that teachers are the best examiners of those who design to teach.

b) But, the ministry is not the whole Church, but only a part of it. There are not only men for the work of the ministry, but there is the body of Christ whom they are to edify.

c) The ministry has no right, therefore, to confine the call to itself to the exclusion of the membership of the Church. Even the Apostles arrogated no such right to themselves. Acts 1:15, 24; 6:3.

(4) Further explanation of Acts 6:3-6.

a) Here we see the Apostles as ministers directing the people as to the sort of men to be chosen.

b) We have the concurrence of the people;

c) The confirmation of the choice by the ministers and the actual investiture of them with the office by the Apostles.

(5) To the ministry belongs the right to examine candidates, to sit in judgment on their mental and moral qualifications, and on the call of the congregation to ordain and install them.

(6) To the members of any congregation belongs the right to call a candidate to the ministry, to receive him at his ordination, to request his installation, or in the case of vacancy to call or reject any one holding the office of the ministry. In the service of installation, at the last hour, like a bride at the altar, if improper means have been employed to impose a man upon them, the congregation has the right to say no.

(7) The people cannot force a man into the ministry against the consent of ministers, and ministers cannot force a man upon any congregation.

8) Without the ordinary call thus given by the congregation and by the ministry no man has a right to preach the Gospel publicly nor administer the Sacraments.

9) God has appointed this order in the Church, and the man who tramples on it on whatever pretext tramples on the ordinance of God.

10) We teach, with the New Testament and with our Confessions, that no one ought to teach publicly in the Church or administer the Sacraments unless rightly called with ordinary vocation.

7. *The ordinary call is of God.*

1) It is as truly divine, though mediate, as is the extraordinary call, which is immediate. John 20:21; Acts 20:28.

2) All the promises to the ministry are in their nature promises to the ordinary ministry. 1 Tim. 4:16.

3) The experience of the Church gives glorious proof through all her existence that the ordinary ministry is a divine ministry.

8. *The Ministry thus called of God is the ordinary medium by which men, led by the Word and Sacraments to a living faith, obtain salvation.*

1) On this point the Confessions lay special emphasis in Article V.

2) As Word and Sacraments are the sole direct and proper Means of Grace, so is the ministry the great ordinary medium of the means. 1 Cor. 3:9; 9:22; Rom. 11:14; Jude 23; Acts 26:16-18.

3) Ministers, then, are ordained not as priests to offer atoning sacrifices, as in the Romish Church, for the only sacrifice which he can offer is a sacrifice of praise and the offering of

himself, soul and body, for his Master's service, and in this he stands in the common priesthood of all believers.

4) As divinely called, as divinely ordained, as divinely authorized, he is a preacher of the Gospel which is the power of God unto salvation, and an administrator of the Sacraments which are the seals of the power of the Gospel and of its salvation.

5) The promises which the Gospel puts on his lips have the real grace of God with them.

6) The Sacraments retain their original power.

7) Christ gives through His ministers all which He could give with His own hand.

8) Ministers are ambassadors, and whatever they do in accordance with the terms of their instructions binds the King who sends them.

9) What they bind on earth by His direction is bound in heaven, and whatever they remit by His direction is remitted in heaven.

10) The Church has the terms of this commission in her hand.

11) That commission does not authorize ministers to be teachers of civil law, and therefore in the sphere of the purely political their teachings are not authoritative.

12) It does not authorize them to prescribe medicines for our bodies.

13) It does not authorize them to teach a farmer how to cultivate his lands.

14) A minister's claim may not be invalidated if men regard him as a miserable politician, a poor physician, a wretched farmer; for when he teaches the pure Gospel he represents God.

15) When the minister offers the promise to the penitent, when he declares that without faith it is impossible to please God, these utterances from his mouth are the solemn official utterances from the court of heaven itself.

108. Errors which the Lutheran Church repudiates.

1) That the ministry is a priesthood having the power of making proper sacrifices to God.

2) The idea of the Apostolical Succession, the idea of the succession of diocesan bishops as containing the office and authority of the Apostles.

3) The Primacy of the Pope, that the bishop of Rome is the successor of St. Peter and as such exercises the supreme rule in the Church.

4) The conception that the ministry is a mediatorial and a judicial priesthood with power to pronounce as judges on the

sins of men, and impose satisfactions and other penances for them.

109. Summary of the teachings of the Confessions definitely stated.

1) The ministry is the office which imparts the Means of Grace.

2) The Means are the bearers of saving power; and the ministry is the means of those means.

3) The ministry is appointed to bring the Means of Grace.

4) In its divinely ordained functions the ministry speaks and acts *de jura divino*.

5) Outside of this sphere, where the regulation of matters is determined by the liberty of the Church, the powers accorded to the ministry are *de jura humano*, though it is a part of divine order that these things shall be wisely arranged by the Church.

6) *The Confessions*, by the very name given to the office, mark its character. They call it a ministry, a service.

7) They explain that it is instituted to teach the Gospel and to administer the Sacraments.

8) The power of the keys is a power to preach the Gospel, to remit and to retain sins and to administer the Sacraments.

9) The power which belongs to the ministry as of God is confined to the preaching of the Word, to the administration of the Sacraments, the remitting of sins, the taking cognizance of doctrines and rejecting what is out of harmony with the Gospel, and excluding the godless from the communion of the Church, and this is to be done not by human force but by the Word.

10) Here necessarily and of divine right the churches owe to them obedience.

11) Whatever other power or jurisdiction they may have ministers derive from human right.

12) To them principally is committed the arrangements necessary for the preservation of external order in the Church, and what is thus ordained the churches should obey for love's sake and for the sake of peace.

13) The keys do not belong to one man, as the Pope, but to the Church.

14) The Church has the right of vocation. She can choose, call and ordain ministers.

15) The ministry, so called, embodies and represents the authority of the entire Church, and no man should teach publicly in the Church or administer the Sacraments unless he be rightly called with the ordinary vocation, as the Church herself has arranged it.

110. The importance of Melanchthon's Appendix to the Smalcald Articles "On the Power and the Primacy of the Pope."

1) This Appendix of Melanchthon is a theological masterpiece for his age, written in a calm, moderate and scholarly tone, refuting from the Bible and from the history of the early Church the claims of the Papacy.

2) It has well been said of the Smalcald Articles and Melanchthon's Appendix "that for the Lutheran Church these writings must ever remain very weighty, and the more, because outside of them there is nowhere else in the Symbols so ample a statement *about* the Papacy, and, what is to be noted well, so ample a statement *against* it."

III. Analysis of Melanchthon's Appendix.

I. *Of the Pope.* (1-59). Introduction. (1-6).

We hold to be false, godless, tyrannical and pernicious to the Church, these three statements:

(1) That the Pope by *divine right* is above all bishops and pastors.

(2) That by *divine right* he has both swords, *i. e.*, spiritual power and power of the sword or the right to rule the kingdoms of the world.

(3) That he maintains that to believe this is necessary for salvation.

I. The Pope is not by divine right above other bishops and pastors. (7-30).

1) Proved from Scripture (7-11).

(1) Christ expressly prohibits lordship among the Apostles (Luke 22:25).

(2) Among ministers there is not to be sovereignty (Matt. 18:2).

(3) Christ sends forth His disciples on an equality (John 20:21).

(4) Paul positively asserts that his call does not depend upon the authority of Peter (Gal. 2:7, 8).

(5) Paul makes ministers equal, and teaches that the Church is above the ministers (1 Cor. 3:6, 22).

2) Proved from History (12-21).

(1) By human law, *i. e.*, by the resolution of the Council of Nice (325 A. D.), the authority of the Roman bishop arose.

(2) This same Council decided also that bishops should be elected by their own churches.

(3) Cyprian calls this custom a divine tradition and an apostolic observance.

(4) The churches at that time did not ascribe superiority and domination to the bishop of Rome.

(5) The superiority which the Pope arrogates to himself is contrary to all Scripture and is impossible.

(6) Gregory says that in the Council of Chalcedon (451

A. D.) the primacy was offered to the bishop of Rome, and was not accepted.

(7) There was a long contest between the East and the West, but at last the primacy was assigned to the bishop of Rome.

3) The Scripture passages cited by our adversaries explained (22-30).

(1) Matt. 16:18, and John 21:15, do not prove the doctrine of the papacy.

(2) Matt 18:18, and John 20:23, testify that the keys were given to all the Apostles alike, for the plural number is used and all the Apostles are alike sent forth.

(3) In Matt. 18:19, 20, the keys are committed not to the person of a particular man, but to the entire Church, which has principally the right of calling and the power to ordain ministers, and supreme and final jurisdiction.

(4) In all these passages Peter is but the representative of the entire assembly of Apostles.

(5) Furthermore, the ministry of the New Testament is not bound to persons and places, as the Levitical ministry, nor does this ministry avail on account of the authority of any one person, but on account of the Word given by Christ.

(6) So most of the holy Fathers, as Origen, Cyprian, Augustine, Hilary, and Bede.

(7) The "feeding" of the Church of John 21:15-17, refers only to that which Peter has in common with the other Apostles.

II. The Pope has not by *divine right* both swords (31-37).

1) Because Christ gave to the Apostles only spiritual power, not temporal power.

2) Scriptural proof. Matt. 28:20; John 20:21; John 18:36; 2 Cor. 1:24; 2 Cor. 10:4.

3) All opinions and decrees which contend that the Pope is by divine right a temporal ruler, are false and godless.

4) The Pope has usurped temporal dominion contrary to Christ's command.

III. It is not necessary for salvation that men believe such godless opinions (38-59).

1) It is contrary to Scripture (Gal. 1:8; Acts 5:29).

2) And the Canons. We should not obey an heretical Pope.

3) The marks of Anti-Christ agree with such godless doctrines (2 Thess. 2:3).

4) The Pope assumes divine authority in a threefold manner:

(1) He assumes the right to change the doctrine of Christ and services instituted by God.

(2) He assumes the power not only of binding and loosing in this life but also in the life hereafter.

(3) He prefers his own authority to the decisions of councils and the entire Church.

5) Scripture commands us not to become partakers of such godless doctrine (Matt. 7:15; Gal. 1:8; Titus 3:10; 2 Cor. 6:14).

6) False doctrines held by the Pope and his adherents:

(1) On the forgiveness of sins.
(2) On the doctrine concerning sin.
(3) The invocation of saints.
(4) Celibacy.
(5) On vows.
(6) On faith.

7) The Pope exercises a twofold tyranny:

(1) He defends his errors by force and by murders.
(2) He forbids judicial examination.

8) These errors of the Pope and his tyranny must be rejected and the true doctrine embraced.

9) The decisions of Synods are the decisions of the Church and not of the Pope.

10) The power of judging and decreeing from the Word of God cannot be wrested from the Church.

11) Because the Pope defends godless services and doctrines conflicting with the Gospel, obedience is not due him.

12) Those who agree with the Pope and defend his doctrine detract from the glory of God and hinder the welfare of the Church.

II. Of the Power and Jurisdiction of Bishops (60-82).

1) Three things are committed to the ministry:

(1) To preach the Gospel.
(2) To administer the Sacraments.
(3) To exercise discipline or jurisdiction.

2) This power by divine right is common to all ministers, whether they be called pastors or elders or bishops.

(1) Scripture proof. Titus 1:5, 6; 1 Peter 5:1; 2 John 1.

(2) Testimony of the Church Fathers. The elders always elected one from themselves and placed him in a higher station, whom they called bishop.

(3) Jerome explicitly teaches that it is by human authority that the grades of bishop and elder or pastor are distinct.

(4) Afterwards a distinction was drawn between bishops and pastors with reference to ordination, because it was so

arranged that one bishop might ordain ministers in a number of Churches.

3) Since by divine authority the grades of bishop and pastor are not diverse, when the regular bishops become enemies of the Church or are unwilling to administer ordination, the churches retain their own right, and if a pastor in his own church ordains certain suitable persons to the ministry, such ordination is, according to divine law, effective and right.

4) For, wherever the Church is, there is the authority to administer the Gospel.

5) It is necessary for the Church to retain the authority to call, elect and ordain ministers.

6) This authority is a gift given exclusively to the Church, which no human power can wrest from the Church.

7) The keys have been given to the Church and not merely to certain persons (Matt. 18:20).

8) The Church since it alone has the universal priesthood, certainly retains the right to elect and ordain ministers.

9) To this also the common custom of the Church testifies. From Church History it is clear that the Church retains the right to elect and ordain ministers.

10) If the bishops either are heretics or will not ordain suitable persons, the churches, according to divine law, are in duty bound to ordain for themselves pastors and ministers.

11) It is not necessary to discuss more fully the three distinct duties which the bishops claim:

(1) Ordination.

(2) Confirmation.

(3) Consecration of bells.

12) But we must discuss more fully Jurisdiction:

(1) The common jurisdiction of excommunicating those guilty of manifest crimes belongs to all pastors.

(2) Bishops have tyrannically transferred this jurisdiction to themselves alone and have basely abused it.

(3) This jurisdiction must be restored to godly pastors, to whom, by Christ's command, it belongs.

(4) It must be exercised for the reformation of life and the glory of God, not for the acquisition of gain.

13) It is only by human right that the bishops have jurisdiction in cases of matrimony.

14) The bishops have framed unjust laws concerning marriages, and observed them in their courts.

(1) Prohibiting marriage between sponsors;

(2) Prohibiting an innocent person to marry after divorce;

(3) Approving clandestine betrothals in violation of the rights of parents;

(4) Insisting on the celibacy of priests, etc.

15) The reasons why the churches need not recognize the bishops who are devoted to the Pope, are numerous:

(1) Because they defend godless doctrines and services;

(2) Because they refuse to ordain godly teachers;

(3) Because they wrest jurisdiction from the pastors;

(4) Because they do this tyrannically for their own profit;

(5) Because in matrimonial cases they observe many unjust laws.

16) For the sake of luxury they abuse the alms of the Church.

(1) Riches have been given to bishops for the administration and advantages of the Church;

(2) They cannot with a good conscience possess these alms and defraud the Church;

(3) Peter predicted that there would be such godless bishops.

112. Luther's Teaching on the Ministry.

1) All who are baptized and who exercise real faith have the universal priesthood, and all their rights they commit to the ministry.

2) The inference ought not to be drawn that because every believer is a priest that therefore everyone has a right to exercise that office publicly in the Church.

3) In Matt. 18:17, 18, Christ commits the keys not to any single person, but to the whole Church at large, and the minister does not administer the keys by virtue of any right of his own, but because they are committed to him as a minister of the Church.

4) So, also, the "preaching office" belongs to all, but must be committed to particular persons.

5) For this purpose, particular individuals to whom God has given special gifts (Eph. 4:11, 12), and are adapted for such office, should be selected from the body at large.

6) No one should, under any circumstances, presume to preach publicly until he has a regular call. This call is not *immediate*, that is by God Himself miraculously, as in apostolic times, but *mediate*, a call by the Church, but this latter call is of God, through the Church.

7) By the mediate call, he means that in which the congregation, or the secular authorities in behalf of the congregation, or anybody representing the Church, petitions that a particular preacher be sent unto them.

8) The Church at large should take part in the call, confirm the election, and the office should be committed to particular persons, with prayer and the laying on of hands, as was the custom of the apostles, and there is no doubt that such prayer will bear fruit (Matt. 18:19).

9) Ordination is a certain form for the election, appointment, and consecration of men to the ministry.

10) We should not attempt to abolish any customs sanctioned by the usage of centuries.

11) Luther insists particularly that pastors or bishops already in office should participate in the induction of every new candidate into the ministry.

12) Luther is greatly concerned in preserving to congregations the possibility of securing evangelical preaching and pastors.

13) Congregations should first appeal to the proper authorities, either ecclesiastical or secular, to send them a pastor, and if the request be refused, then elect one from among their own number, and commit the office unto him with the laying on of hands.

14) This exception is to be made when necessity compels, where there is no preaching of the Word, and the ministry or the bishops refuse to do their duty to appoint and send pastors.

15) Ministers should appoint no preachers "without the will, election and call of the congregation."

16) In all cases the pastor is never anything more than the public administrant of that which belongs to the entire congregation.

17) He exercises spiritual authority, publicly and officially, not in outward dominion, but in administering the Word and Sacraments and exercising discipline.

18) He rules, but only through preaching, admonition and oversight, exercised by means of the Word.

19) Every pastor has exclusive authority in his own definite parish or congregation. No one shall undertake to perform the duties of the ministry, either secretly or publicly, in the parish of another minister, without his knowledge and consent.

20) A minister may be removed from his office by the Church which has committed the office to him, and he is then no longer anything more than an ordinary layman.

21) "The indelible character' of the ministry as the Romanists hold, Luther pronounces a dream of the imagination. (See *Index* to Koestlin, *Theology of Luther*.)

113. The Teaching of the Lutheran Dogmaticians.

I. General Statement.

1) The Dogmaticians associate the doctrine of the Ministry with the three-fold hierarchical order, the ecclesiastical, the civil and the domestic estate.

2) The Ecclesiastical Estate gathers and nurtures the Church, and protects it from heresy and from every form of corrupt doctrine; the Civil Estate is the guardian of the Church

and its protector from external wrongs; and the Domestic is the nursery of the Church.

3) The ministry of the Church may therefore be defined as an office sacred and public, divinely instituted, given to certain suitable persons by legitimate calling, that being invested with a peculiar power and authority, they may teach God's Word, administer the Sacraments, and preserve the discipline of the Church to the glory of God and the salvation of men.

4) This call is either *immediate* and extraordinary, as in the case of the Apostles, or *mediate* and ordinary, as in the present day.

5) A legitimate call is not a mere matter of good order, but is essential, because of divine command (Titus 1:5; Hebrews 5:4; Romans 10:15; 2 Cor. 5:20).

6) Ordination is the public testification of the calling, a solemn act, in which, before God and man, the calling of a particular man to the ministry is attested.

7) It is related to the calling as inauguration is to election; it confesses the validity, but does not in itself constitute it.

8) The laying on of hands is associated with ordination from the beginning.

9) Ordination is relatively necessary because of decorum, the divine command and example (Acts 13:2), and for various reasons of expediency, but the form of ordination is free.

10) The power of the ministry is a power of order (potestas ordinis), consisting in the administration of the Word and Sacraments, and a power of jurisdiction (potestas jurisdictionis), the office of the Keys, in the forgiving and the retaining of sins.

11) The Office of the Keys is not merely significative and declarative, but is effective and real, not however autocratically, but ministerially.

114. II. Particular Statement.

1) *The Three Estates.*

Gerhard: "The three estates are appointed by God in the Church, frequently called *hierarchies.* The *domestic* estate is devoted to the multiplication of the human race, and has been established by God against wandering lusts; the *political* estate is devoted to the protection of the human race, and has been established against tyranny and robbery; the *ecclesiastical* estate is devoted to the promotion of the human race to eternal salvation, and has been established by God against heresies and corruptions of doctrines."

2) *Definition of the Ministry.*

Baier: "For the collection and preservation of the Church it is necessary that certain men discharge the office of preaching the Word and administering the Sacraments, in order that,

through these means, faith may be conferred upon men, and when conferred may be strengthened and increased. This is the office which is called the ministry of the Church."

3) *The Nature of this Call.*

Hollaz: "An immediate call is not to be expected in the Church today." This mediate call is to be considered no less a divine call.

Gerhard: "(1) It is referred to God as its author (1 Cor. 12:28; Eph. 4:11);

"(2) It is based upon apostolic authority (Acts 14:23; 1 Tim. 4:14; 2 Tim. 1:6; 2:2; 1 Tim. 3:2; Rom. 15:18; 1 Tim. 5:21; Acts 20:28; Col. 4:17);

"(3) This mediate call rejoices in God's saving promises (1 Tim. 4:16; 2 Cor. 3:6; Eph. 4:12)."

4) *The Right to Call belongs to the whole Church.*

(1) *Hollaz:* "We must distinguish between the right to call ministers and the exercise of the right. The right to call belongs to the whole Church, and all its ranks and members. But the exercise of the right varies according to the diverse agreement and custom of the particular Church." . . . "Therefore the examination, ordination and inauguration belong to the presbytery; the nomination, presentation and confirmation of the call, by means of writing, to the magistrate; and the consent, vote and approval to the people."

(2) *Baier:* "The power to appoint ministers is vested, *per se* and in the very nature of the case, in the whole Church; nor does it belong to any one part, *unless, by the common consent of all, it be transferred to some other part.*"

5) *Definition of Ordination.*

(1) *Gerhard:* "Ordination is a public and solemn declaration or testification, through which the ministry of the Church is committed to a suitable person, called thereto by the Church, to which he is consecrated by prayer and the laying on of hands, rendered more certain of his lawful call, and publicly, in the sight of the entire Church, solemnly and seriously admonished concerning his duties."

(2) *Gerhard:* "We deny that the power of ordaining is, according to divine right, so confined to the episcopal office that it cannot be exercised by presbyters. . . . According to ecclesiastical custom the power of ordaining has been left to the bishops, although presbyters are not purely and absolutely excluded."

(3) *Gerhard:* "We make use of the 'laying on of hands' both because it descends to us from the practice of the apostolic Church (Acts 6:6; 1 Tim. 4:14; 5:22; 2 Tim. 1:6). . . . and because it affords useful admonition."

(4) *Gerhard:* "In ordination the gifts of the Holy Ghost, necessary for the discharge of the duties of the ministry of the

Church, are conferred and increased . . . and we say further that bestowal and increase of the gifts necessary for the ministry are by no means to be ascribed to the laying on of hands as a sacramental symbol, truly so-called and divinely appointed, but to the prayers of the Church and the presbytery, to which the promise of hearing has been divinely made."

6) *The Necessity of Ordination.*

Hollaz: "This necessity is *ordinate* for the sake of good order or decorum, and because of the divine command (Acts 13:2), although the number and the form of the ceremonies vary according to the judgment of the Church; nevertheless the necessity is not *absolute.*"

7) *Ordination does not imprint an indelible Character.*

Gerhard: "We deny that any indelible character is imprinted, or as though it conferred, *ex opera operato*, gifts requisite to the ministry, concerning which no saying can be deduced from the teachings of Christ and the apostles."

8) *A more exact Definition of the Power and Office of the Ministry.*

(1) *Baier:* "The ministry of the Church bears with it the power and office:

"1. Of teaching publicly and administering the Sacraments according to order;

"2. The power and function of remitting and retaining sins."

(2) The first is called the *power of the order* (potestas ordinis); the second, *the power of the keys* (potestas clavium, called also potestas jurisdictionis).

(3) The *power of the order* is committed to the Apostles and to all pastors by the charge of Christ (John 20:21; Mark 16:15). This power is put into execution only by teaching or preaching the Gospel and administering the Sacraments.

(4) *Gerhard:* "The power of jurisdiction consists in the use of the keys. But the power of the keys is twofold, loosing and binding (Matt. 16:19; John 20:23)."

1. The *loosing* key, by which penitents are absolved from their sins, and heaven is opened to them, is called *absolution.*

2. The *binding* key, by which to the impenitent sins are retained and heaven is closed against them, is called *excommunication.*

3. Both are exercised either publicly or privately.

4. Absolution is *public*, when the remission of sins for Christ's sake is declared from the Gospel, to all who truly repent; *private*, when sins are remitted to some penitent in particular.

5. Excommunication is *public* when to the impenitent and unbelieving the wrath of God is declared from the Law;

private, when to one obstinately wicked the retention of sins is declared in particular.

6. Excommunication is said to be twofold, the *less* and the *greater*. The *less* is the suspension or the exclusion from the use of the Lord's Supper; the *greater* is expulsion from the communion of the Church. A certain discipline is required, but to the last extreme degree of ecclesiastical censure we should not progress hastily without serious deliberation and without the consent of the Church, according to the order prescribed by Christ (Matt. 18:5).

7. The *objects* of Church discipline are men who have been received into the Church and who sin (Matt. 18:15; Gal. 5:1), and such men must be rebuked, chided and convicted in order that they may return into the way and perform their duty, according to the requirements of the Word. They may err and fall with respect to doctrine and with respect to morals (*Gerhard*).

8. *Hollaz:* "The power which ministers of the Church have to remit sins is not *absolute* (which belongs to God alone), but ministerial and delegated (Matt. 16:19; John 20:23)."

9. Ministers of the Church remit sins not only *by way of signification and declaration*, but also *effectually and really*, yet *instrumentally*.

10. *Baier:* "That which is declared by the voice of the minister is truly presented and offered by means of his voice to the contrite and believing, and is confirmed by God as certainly as *though Christ Himself were to say to the penitent* what He said to the paralytic (Matt. 9:2)."

11. This absolution has its dependence upon confession. Absolution may indeed be invalid or ineffectual, yet it is never false, since it is declared by the minister only under the condition of the confession that has been properly and sincerely made.

12. The right to the key of binding, Christ has entrusted to the Church as the spiritual mother of a family. Therefore the minister of the Church cannot bind impenitent sinners according to his own judgment or absolutely, but his power is only ministerial and delegated.

115. The development which our older dogmaticians make or give of the *political estate* and of the *domestic estate* properly belongs to Ethics and the presentation is there given. (See my *Christian Ethics*, pages 311 to 379.)

1) It will be sufficient in this place to define more exactly these two *estates*.

(1) *Gerhard:* "The political estate has been established by God, no less than the ministry, for the collection, preservation, and extension of the Church, inasmuch as by means of it both outward discipline and public peace and tranquility are pre-

served, without which the ministry of the Church could not readily perform its duties, and the collection and extension of the Church scarcely have a place (1 Tim. 2:2)." God has established governments for the sake of the Church.

(2) The political magistracy should guide itself by the great principle of Christian faith and life, should not tamper with the liberties of the Church, but should defend them.

(3) The civil and the ecclesiastical power are not to be mingled. The violation of this great fundamental principle has wrought and is now working corruption and misery to the Church. Her bondage to the State has been her curse for ages,

(4) Whatever was the theoretical system of church government, whether that of the episcopate or of the territorial system, or of the collegial, the actual administration of each and every theory has been that of a govermental popery.

(5) Protestantism has too often found that in place of the one pope at Rome, she was the victim of the selfish policy of a host of little potentates.

(6) *Spener*, already in his *Pia Desideria*, endeavored to bring to a truer recognition the rights and duties of the third estate, that of the domestic estate.

(7) The attempts in recent times, especially on the continent of Europe, to establish Synodical Constitutions, has been influenced by the same desire.

(8) The questions touching the ministerial office and church government have been generally discussed in the Lutheran Church of this country, especially since the middle of this century. (See my *Doctrine of the Church.*)

2) Under the *domestic estate* we especially discuss ethical questions which pertain:

(1) To the marriage relation;

(2) To the paternal relation, which is the natural connection between parents and children, a relation divinely instituted for the education of offspring and the wellbeing of the entire family;

(3) To the relation of servants and masters, which has also been divinely instituted for mutual advantage.

116. The Teaching of the Lutheran Church in Modern Times.

1) The Lutheran Church rejects the Roman Catholic Dogma of the Grace of Ordination. It is a fundamental position of her doctrine that the clerical vocation has in itself no distinctions, but presents itself as a unity in the pastoral office.

2) It is true that various titles have been borne by ministers, such as pastor, superior pastor, superintendent, etc., but never with any reference to distinction in their spiritual capacity, but solely to human diversity of rank.

3) It has frequently been the case that the administration of the different churchly acts, such as baptism, marriage, burial, belongs to the official rights of the first clergyman of the locality, and ordination has often been reserved as the right of the superintendent, especially on the continent of Europe, but even in this last respect in which there seems to be an external approximation to the usage of the Roman Catholic Church, ordination has been regarded more as an act of jurisdiction, and in the case of official acts the arrangement is confessedly one of a human character.

4) The exclusive reservation of confirmation to the superintendent, which is still in force in some parts of Europe, is an intrenchment on the rights of a pastor, and shows the influence of Roman usages.

5) Aids and Vicars of the Pastor. Along with pastors proper, there have been frequently aids associated with the pastor, who within a certain circle of labor, have taken part in the cure of souls in the parish. Such a vicar is dependent on the pastor and receives from him his support, unless by the special action of the congregation.

117. Special Requisites for Candidates.

In common with the Canon Law, the Evangelical Church Law demands as prerequisites to entrance upon the ministerial office:

1) Integrity and completeness of the Call.

2) A suitable age, that of attaining to majority.

3) A fair measure of health and freedom from such bodily defects as would interfere with their ministry.

4) A satisfactory general education. All Church Orders prescribe a thorough examination on this point. A university education has been considered necessary, and two examinations have often been required, the first examination previous to allowing a man to become a candidate for the ministry, and enter upon his theological studies, and a second one to test his qualifications for the actual entrance upon the office.

5) It is further an essential condition that the candidate shall confess the faith which he is to teach. This is a point to be determined at his examination.

6) The absence of all bribery or illicit method in obtaining the office.

7) The judgments of the best authors is that illegitimacy is not in itself a bar, but it may become so, if the circumstances are such as to create scandal.

118. General Requisites.

The requisites for entering upon the office of the ministry may be stated upon broader grounds as follows:

1) The requisites for a minister of the Church are either

natural or spiritual. The latter are subdivided into administrative gifts and sanctifying gifts.

2) The natural gifts, both native and acquired, ought to be sufficiently large and should be adapted to a right performance of all parts of the functions of the sacred ministry.

3) Natural gifts are either bodily or mental. To bodily gifts may be referred, entireness of all the important members, good health, a strong chest, and a sufficient stature.

4) To the natural gifts of the mind pertain the faculty of accurately and promptly distinguishing the true from the false, the good from the evil, of solidly arguing to right conclusions from right premises, in short, good judgment and solid sense.

5) Spiritual gifts are those which we neither have by nature nor can acquire by natural power. They depend upon supernatural grace either indwelling or internal, or assisting and external. From this grace are derived administrative gifts and sanctifying gifts.

6) In order to carry on the work of the holy ministry, fruitfully according to God's will, more is needed than natural and administrative gifts. Sanctifying gifts are necessary—faith with its fruits, strength of soul in times of trial, the indwelling of Jesus Christ, the unction of the Holy Ghost, spiritual prudence and experience, gifts which can only be found in the truly regenerated, justified and sanctified.

7) He should especially have the gift of teaching, the spirit of sedulous preparation, and maturity of character.

8) The more he abounds in all these natural, administrative, but especially sanctifying gifts, the greater are the fruits which may be expected from his ministry. These gifts therefore most of all should be prayed for and sought for, by prayer, by meditation, by actual test and trial.

119. An Outline of Dr. Krauth's *Thesis on Ordination.*

1. In the Church no one should preach publicly and ordinarily, and administer the Sacraments, unless he be rightly and legitimately called with the ordinary calling.

2. Calling, speaking generally, is a sacred action wherein God, Father, Son, and Holy Ghost, either in His own person, immediately, or mediately through the Church, separates those whom He sees fit to choose, and provides that they shall be co-workers with Him in the dispensation of the divine ministry, to His glory, in the building up of the Church and the salvation of men.

3. A vocation of this kind is so necessary that no one can without it rightly undertake any sacred office.

4. Every legitimate vocation is either immediate or mediate.

5. This mediate call is no less divine than the immediate,

6. Mediate vocation is an act of the Church by which on the due evidence of fitness persons are chosen and called. The usual form of choice is by election.

7. The perpetual practice of the Apostolic and Primitive Church was, that the call should be given by the Church through distinctive parts of its organism, by clergy and people, each estate virtually possessing the power of veto, and every act requiring the concurrence of both.

8. They who commit the vocation to ministers alone, or to the people alone, give to a part which belongs to a whole.

9. The right of calling, electing and ordaining ministers, is a divinely given right of the whole Church.

10. Ordination as an ecclesiastical rite is a solemn act wherein the sacred office is formally committed to the candidate for the ministry. In it the person called is consecrated by the laying on of hands and by prayer, in the presence of the whole Church, and is thus formally, officially and solemnly certified of the divine character of his call and of his fitness for it; and at the same time is publicly admonished concerning the right, proper and faithful administration of the sacred office.

11. Ordination differs from the call in three principal respects.

1) In time it follows and depends upon the call;

2) In solemnity;

3) In necessity,—ordination is necessary, but not absolutely as vocation is.

12. Ordination is not properly a sacrament, strictly so-called, for it has not the divine promise of grace, nor is there any external element instituted by Christ Himself.

13. The legitimate minister of ordination is not alone a diocesan bishop. The right, like that of calling, belongs to the whole Church. In the Lutheran Church ordination ordinarily was performed by the Superintendent with the co-operation of his colleagues in the ministry, and in this country is performed by the officers of the Synod in connection with other presbyters.

14. No one is to be ordained to the office of a public teacher of whose fitness, purity of doctrine and holiness of life there is not sufficient evidence.

15. It is of the nature and essence of ordination that the person ordained shall be ordained to a certain charge or function, or shall have an office provided in the Church.

16. An orthodox candidate cannot seek ordination from a heterodox minister without scandal and just suspicion of collusion. It is absurd that those whose doctrine is impure should examine and testify to the purity of the doctrine of others.

17. An ordained minister coming from the Church of Rome or from some Protestant body, can be ordained anew in the

Lutheran Church, if those calling him, or if the person ordained, for the sake of a quiet conscience, should demand it. Nevertheless, a re-ordination in such cases is not *absolutely* necessary, because the Church from which such a man comes, though not in every respect pure, has the power of ordaining a minister to preach the Word and to administer the Sacraments according to the institution of Christ. Thus Luther himself, ordained under the papacy, after he came to a knowledge of the truth, was not re-ordained.

18. The person ordaining should himself be an ordained minister.

1) Because to the ministry, as to the chief executive of the Church, belong all the solemn official acts.

2) Because the induction into an official body properly belong to those who are of that body.

3) Because the Church is an organization to whose existence is requisite that there should be officials and that she should be represented in her executive acts by these officials.

4) No call is ordinarily in force without the consent of the ministry, and ordination is the most natural form of giving a final expression to that consent.

5) The congregation has no representatives of absolutely divine right and authority except ministers.

6) The ministers represent the priesthood of the Church in her public prayers, and public prayer is one great feature in ordination.

7) The ministry represents the priesthood of the Church in public instruction, warning, and exhortation, and these are associated with ordination.

8) The laying on of hands is a solemn official act; it is a prayer and a benediction in gesture, and they only who are authorized to make public prayer in the name of the Church have a right to lay on hands.

9) The New Testament command and the usage of the pure Church in the earliest times both of the New Testament and of the Reformation times confined ordination to ordained ministers.

10) The judgment of all those divines best entitled to be heard sustain this usage.

19. The only external act justified by the example of the Apostolic Church is the laying on of hands.

20. In defining the necessity of ordination, two extremes must be avoided, that of the Romish Church, which makes it a sacrament conferring an indelible character and putting a man into an essentially distinct order, and that of ultra and pseudo-Protestantism, which depreciates it.

21. Ordination is necessary for good order and for mani-

fold uses, and except in a case of positive inability to receive it, is never to be omitted. Nor is any man to be regarded as presenting proper evidence of the right to exercise the functions of the ministry, who has not been rightly ordained, that is, has not been called and furnished with an official testification of the same.

120. Ordination in Canonical Law. (See *Richter.*)

1. The Confessions reject the Roman Catholic doctrine of consecration and of its grades and of its supernatural operations; on the other hand, however, they affirm just as decidedly that no man shall be admitted to the ministry of the Gospel without an ordinary call. This takes place in ordination.

2. It is the established usage even in the oldest Church orders that the superintendents shall confer ordination by commission of the Consistories, and this arrangement still exists in Europe, though ordination can be committed to another ordained clergyman. In the United States officers of Synod are generally the appointed executives.

3. As a presupposition to ordination it was from the beginning demanded that candidates should have had a call to a definite ministerial office. This was universally recognized in the ancient Church and is still maintained in many of the State Churches. However, ordinations may occur apart from a definite relation, especially are missionaries ordained absolutely, and in some Lutheran countries it is usual to ordain candidates as vicars, where they have not yet a definite field of labor.

4. The Church orders of the earliest period in our Church usually associate the ordination with the minister's introduction or installation in his first charge. Thus the testimony which is involved in ordination was given in the presence of the congregation in which the minister was destined to labor. But even in the 16th century there began to be a disposition to make the ordination an independent act, which took place in the Church and before the congregation of the officiating superintendent, and this is the common usage in many of the State Churches at this day. In the United States ordination generally takes place at the meetings of Synods in the presence of the whole representative Church.

5. As regards the ritual of the ceremony most of the older *Agenda* have adopted the formula prepared by Luther. In Luther's ordination service the essential constituents are:

1) An exhortation to the person to be ordained;
2) The promise made by him;
3) The laying on of hands and the imparting of authority.

As a rule the ceremony was followed by the Lord's Supper. (See *Church Book.*)

6. The ordination was never repeated, though the clergyman was transferred to other charges. The testification given in it, confirmed operation, unless the Church withdrew it by the deposition of the minister.

7. The *installation* takes place before the assembled congregation as a separate act in accordance with the form provided in the Church Order. (See *Church Book.*)

121. The Rights of Ministers in General.

1) All ministers of the Word were and are by divine right equal. There is no difference, no distinction of divine right, between bishops and presbyters or pastors.

2) When the word *bishop* first came to be used in any sense distinct from that of presbyter, we know that it meant the congregational bishop, the presbyter presumably most competent to rule and to teach, who presided among his fellow presbyters by their choice or consent. The earliest title as office in ecclesiastical history is not bishop but presbyter.

3) The bishop in this sense was such merely for the sake of good order and expediency. His distinctive functions were of human right merely; his relations were analogous to those of a pastor of a single congregation; or in some cases as the congregation grew, of a senior pastor of one charge, or parish, embracing several collegiate congregations.

4) It was not essential to the organization to have more than one presbyter-bishop.

5) Where the Church has not been planted and no regularly called minister can be obtained, it is the right and the duty of any Christian man, competent thereto, to teach the pure Gospel, and if men are brought under its power to administer baptism until such time as it becomes possible for him, or some other man, to be rightly called to the ministry there, that is, until a congregation of Christian people, however small, is formed.

6) Baptism in cases of extreme necessity may, if the Church so direct, be performed privately by Christians not ordained, and because of the Church's consent and ordering. In every such case the manner of the baptism ought to be officially examined into, and if it be found correct, should be publicly attested.

7) No one ought to expect now an immediate calling, either external, by some miraculous act of God, or internal, by some new revelation made to the soul of the person called.

8) But no man should seek the office of the ministry without a well-grounded persuasion that it is God's will that he should do so.

9) The indications of this will of God are given:

(1) Through the ordinary illumination of the Holy Spirit in the Word in answer to true self-renouncing prayer;

(2) By the gifts bodily, mental and spiritual, which are of God's endowment;

(3) By the leadings of His Providence;

(4) By the arousing of desires;

(5) By the removal of difficulties and the strengthening of the person to overcome them;

(6) By the advice of sober and experienced private Christians and teachers and pastors.

10) This inner call is in no case to be confounded with the external call of God through the Church, and the claim to it is not to be urged against the convictions of the Church that the person seeking the office of the ministry is not such as she ought to call.

11) The external call is not to be submitted to the test of the internal. He who on his own judgment tries to force himself into the ministry against the judgment of the Church is destitute of a well-grounded claim to have been rightly called.

12) The exercise of the right of calling men into the ministry may be made either collectively or representatively. The Church's free exercise of the right, through representation does not surrender that right, but it may sometimes be the wisest way of using that right to the best advantage.

13) Preaching by Theological Students, by invitation or by concurrence of the congregation, is not to be regarded as the ordinary official teaching of the Church, which can be done by those only who are rightly called.

(1) It is unofficial, pertaining to the proof which precedes vocation and does not pertain to the public teaching which follows the vocation.

(2) Preaching by theological students should therefore be so regulated that neither the mind of the student nor of others be led to confound essentially diverse things.

14) The prayers of the Church are as real a part of the ordination as is the laying on of hands.

(1) The outward utterance of the prayer and the laying on of hands are made by the officiating ministers, not in their own name or by their own personal authority, but in the name of the whole Church and of Christ.

(2) The rite of ordination should always include the public laying on of hands by the Church through the presbytery as a body or by one or more acting for it, accompanied by the prayers of the Church, by the solemn vows on the part of the person ordained, and by faithful admonition to him of the duties of the office.

15) The object of ordination is to testify by a solemn external official act that Christ has through His Church called to the ministry the person ordained, and thus separates him for his work, to strengthen his assurance, and the assurance of the Church, of his divine call; and by the conjoint prayers of ministers and people to commend the person ordained to God, and to secure for him in larger measure the graces of his office.

16) Wherefore to ordination rightly given and rightly received belong great and precious benefits, the Holy Spirit in answer to earnest prayer conferring and increasing graces needed for the ministry.

(1) Such are its sacred uses, its necessity to order, and its benefits, that its omission can only be justified by what the Church regards as circumstances of invincible providential necessity.

17) The legitimate exercise of the rite of ordination does not belong to a diocesan bishop as such, but pertains equally to the whole body of N. T. bishops or presbyters.

(1) The validity of an ordination by a diocesan bishop results from his being a presbyter, acting in the name and by the authority of the presbytery—the Church ordaining by the presbytery, and the presbytery for the Church, ordaining in such a case by the bishop.

(2) When the validity of ordination is claimed, upon the assumption of the divine rights of the diocesan bishops, alone as such to ordain, it is the Church's duty, clearly to testify, that she does not acknowledge the alleged ground of such validity, but regards it as a dangerous error.

18) As the power of the congregation is derived from the power conferred upon the whole Church, not the power of the whole Church from the powers of the congregation—so much power only belongs to each congregation as is consistent with the highest welfare of the Church universal.

(1) The authority of the congregation is representative, and is of divine force only as it represents in the sphere and with the limitations fixed by God for the congregation, and is that authority which in its totality our Lord's whole Church on earth exercises with Him and in His name.

(2) Though the office of the ministry, therefore, be a definite one, confined in its ordinary exercise to one parish or sphere of labor, yet he is the minister of Jesus Christ and of His whole Church, not simply of the congregation but of the whole Church, of whose authority the congregation, or body of delegates of congregations, are representative in the call and the presbytery in the ordination.

19) The transfer of a regularly ordained minister of a pure Church from one charge to another, should not be attended by

a repetition of the rite of ordination, as the distinctive benefits and general obligation connected with and involved in his original ordination are by no means affected by this change, and the outward testification of his call to the particular charge is sufficiently secured by his installation.

20) The installation, investiture, or introduction of a minister, is his actual public introduction into a particular charge. It has manifest uses, more especially where the ordination has taken place elsewhere, and is not to be neglected and unnecessarily delayed.

21) Inasmuch as the Word and Sacraments are efficacious because of the appointment and command of Christ, their validity is not destroyed by the moral unworthiness of the administrator, nor by the mere irregularities in the mode of entering into the ministry.

22) When the Holy Scriptures teach:

(1) that ministers as God's instruments convert and save men,

(2) that they do it by the Word they preach and the Sacraments which they administer,

(3) that they retain and remit sin by the use of the keys,

(4) this fact shows unto us that God's threatenings and promises are no less such when declared by His ministers in His Name and by His command, than when uttered by God in His own person.

(5) Ministers, therefore, are to be hearkened unto when they preach the pure Gospel no less reverently and believingly than if the words came from God Himself.

23) The Gospel, whether it be set forth to many in preaching, or in general absolution, or to one person in private absolution, not only *speaketh* of God's pardon, but actually *offers* it, and where it is received in *faith*, actually confers it, for the preaching of the Word is a medium or *means* of grace as well as a proclamation of it. Wherefore the preaching of the Gospel and absolution are not only *declarative* but *exhibitive* and *conferring*.

24) For just causes the office of the ministry may be taken from a man by deposition, or with the consent of the Church may be demitted by him. The organs of vocation, in its fullest sense, embracing ordination, are the proper organs of deposition.

25) Such rights and functions of the ministry as are determined by divine authority are unchangeable; but in reference to rights and functions undetermined by God's Word, the Church has liberty to make wise, human arrangements according to her need.

(1) While, therefore, the absolute equality of the ministers in all things concerning the divine rights and functions of the

office is to be maintained, the Church may grant to Presidents of Synods, to superior Presidents, to bishops, or to others, according to the Church Government of each country, special functions in their human arrangements.

(2) Though diocesan episcopacy be not enjoined of God, and though it is a grievous and mischievous error to maintain that it is necessary by divine right, yet neither is it, if disassociated from false doctrines and assumptions, forbidden to the Church, but may or may not be retained or established by her as she deems best in her liberty.

(3) The Evangelical Lutheran Church alike where she has retained the diocesan episcopacy, as in Sweden and Norway, as well as where she has discontinued it, holds it to be a free human institution, which may not in any respect be made to conflict with the parity of the ministry in the divine elements of the office or with the authority committed to the whole Church by our Lord Jesus Christ.

122. The question of Re-ordination more fully discussed.

1) When the Communion in which a man has been ordained denies the doctrines of our common historical Christianity, as set forth in the General Creeds of the Historical Church, the pure Church of Christ has a right to demand of of such a one who seeks admission to its ministry, a re-examination, a renewed vocation, and a re-ordination of the person thus applying.

2) This question especially arises at the present time, when there is so much laxity of doctrine, and the spirit of Higher Criticism is abroad, when the fundamental verities of the Christian religion are denied, such as the Incarnation, the Vicarious Atonement, the Doctrine of Justification, the Inspiration of the Scriptures, etc.

3) Those who seek admission into the Evangelical Lutheran ministry, after having been ordained in the Roman, Greek, or other more or less corrupt parts of the Church Catholic, may, if the Evangelical Lutheran Church consider it needful, be required to be re-examined as to their faith and to receive a second particular call, and a second laying on of hands.

4) Yet in the latter case the rite is repeated on no supposition of its absolute necessity, inasmuch as no repetition can be more necessary than the original act, which in this case is not absolutely necessary. Moreover, the pure Church may regard a denomination, which is in some measure, or even in a large measure, corrupt, only so far as the ordination of that Church binds men to preach the pure Gospel and to administer the right Sacraments, though that denomination may understand both in some respects wrongly.

5) Wherefore the pure Church may at its discretion

regard it as sufficient for the person applying to give evidence that he will henceforth repudiate the human additions of the corrupt Church and fulfill the vow of ordination in the true sense of the pure Church.

6) In this case the pure Church may accept and virtually indorse as her own the original ordination, the public reception of the applicant securing the essentials of a re-ordination without being accompanied by the laying on of hands.

7) The question whether the ordination vow is to be understood in the sense of the authority ordaining or of the person ordained, is to be answered thus:

(1) The ordination vow is to be interpreted in that sense in which Christ has authorized His Church to demand it, and hence Christ's meaning is the true and binding meaning. No authority of the Church can change it.

8) As both parties claim that the sense in which they interpret it, in the case supposed, is the sense in which Christ meant it, the decision is this:

(1) That the interpretation of the ordaining authority holds good for the denomination in which it is the recognized authority;

(2) That the interpretation of the individual holds good in his individual conscience;

(3) That the interpretation in which the pure Church coincides, holds good for that Church;

(4) That while a man may not claim the right to teach pure doctrines within an impure Church on the ground of its ordination, he may lawfully change from that Church to a pure one, and thus his interpretation of Christ's meaning in the ordination vow holds good, and justifies him in preaching the pure Word and administering the incorrupt Sacraments as a minister rightly called.

9) Nevertheless where the rite of ordination is desired anew by the person applying, or the peace or clearness of testimony of the Church demands it, the rite of ordination may be lawfully repeated. The principles which decide the question of Re-Baptism do not affect the question of ordination, which unlike Baptism, is not a Sacrament, does not confer an indelible character, is not incapable of repetition, and may and should, therefore, be repeated where reasons of great moral urgency exist.

10) Since the decrees of the Council of Trent have fixed as confessedly official, doctrines of the Papal Church, which the Western Church had never before the Reformation, officially taught in her creeds, and have confirmed abuses which the Western Church, as known by the writing of the Fathers, which she confessed to be testimonies of pure faith and practice, had in ancient times rejected, there is no longer room for

such an interpretation of the ordination vows of the priesthood of the Roman Church as was honest before her schism from the purified Church of the West, that is, from the Lutheran Church.

11) The position of priests, now leaving the schismatical Church of the West, that is the Roman Church, is greatly different from that of Luther and the other Reformers who justly sought no renewal of ordination, inasmuch as they did not change their relation to the Church which ordained them, but lived, labored, and died, in the true old Church, which under God they had delivered from its bondage. (See *Krauth* and *Richter*.)

123. The General Duties and Rights of Ministers.

1) The orders of the Church demand of ministers of the Word a life of personal purity and holiness corresponding to their sacred vocation.

2) They are to keep themselves free from secular occupations, are to exercise precaution in participating even in those forms of public amusement which are in themselves lawful, and are to abstain not only from that which is confessedly evil, but from all that is dubious or that creates scandal.

3) They are to study simplicity and avoid ostentation in their apparel and in all other respects.

4) The Reformation rejected from the beginning the enforced celibacy of the clergy.

5) More careful provision was made to prevent clergymen from neglecting their professional studies, and the system of visitation was meant to secure fidelity in this and in the other duties of their office.

6) They were solemnly bound to set forth and defend pure doctrine, and earnestly, yet wisely, to resist all heresy and error.

7) Special regulations were made as to the circumstances under which they might be permitted temporarily or permanently to demit the office of the ministry.

8) The rights of the clergy were determined by the older Church Orders, mainly on the basis of the Common Law.

9) By this Common Law they were granted certain immunities, freedom from taxation, from acting as guardians, from serving in war.

10) Changes have been made in some of these respects in modern usage, and, as a rule, ministers do not remain by law free from duty as soldiers.

11) The laws generally protect a cleryman against disturbances during his official duties, especially in the performance of public service.

124. On the Importance of Exercising Church Discipline.

1) The office of the keys is one of the chief rights committed to the ministry.

2) This office consists in receiving into and excluding from the Church such persons as, according to the laws of the Christian Church, are fit to be taken in or shut out.

3) The very act of ordination and the installation of a pastor into his parish warrants every pastor, in the clearest and most express terms, to claim authority by the Word of God, and to exercise all manner of spiritual discipline within his own parish.

4) It is difficult for us in modern times to fully understand or to appreciate how large a part discipline filled in the Christian communities of primitive times.

5) Ecclesiastical discipline is referred to in several passages in the Apostolic writings. (2 Thes. 3:6, 14; Gal. 1:8, 9; 5:10, 12; 1 Cor. 5:3-6, 9, 11; 14:34, 35; 2 Cor. 2:5-11; 6:14; 7:8-13; 13:23; Hebr. 13:7; 1 Tim. 1:20; 2:9; 2:11; 5:19; 6:5; 2 Tim. 3:5.)

6) In 1 Cor. 16:22 we have a positive direction to the Church for her to exercise discipline on all such as plainly manifest that they have no love for Jesus Christ and who act scandalously or profanely.

7) II. John, verses 10 and 11, show us that if we do not exercise discipline we forget our fidelity to God and His laws, and greatly hazard our own salvation. If we do not show our abhorrence to sin we consent to it. When we converse with notorious offenders without scruples we partake with them in their sins and only harden the sinner.

8) There are occasions when we ought to converse with notorious sinners as our Lord did in order to teach them their duty and to encourage them in the way of piety.

9) But there are also many occasions when we ought to avoid sinners, for fear of being corrupted, and in order to put them to shame so that they may be led to repentance.

10) II. Cor. 10:4 teaches us that we surely mistake the spirit of the Gospel when we seek to establish and defend the Church by human policy and carnal means.

11) Whenever Church discipline is not exercised or meets with discountenance, disorders of all kind are sure to develop and abound.

12) The same Jesus Christ who appointed baptism for the receiving of men into His Church and Body has appointed excommunication to shut out such as are judged unworthy to continue in the Church.

13) Excommunication is, therefore, a real punishment and it is appointed by Jesus Christ. The ends proposed by it are to reform wicked men and to remove scandal.

14) It is, indeed, a sentence passed by men, but by men appointed and called of God Himself through the Church.

15) A true penitent will be willing to bear the shame of his sins before men in order that he may escape the confusion of them hereafter.

16) A person who has offended and scandalized others by his sins, before he be admitted to the peace of the Church and to receive the Lord's Supper, ought to give some assurance, by a sober life, that he is a true penitent.

17) A pastor ought not to be too hasty in receiving penitents. Let them fast and pray as Saul did (Acts 9:9) and bear the sense of their sins before they receive absolution.

18) To make reproof beneficial, they who give it should see that the reproof does not proceed from pride or self-righteousness, or from a mere desire to exercise authority, or from a desire to vex the sinner, but from pure zeal and love for their souls.

19) The disorders which a good pastor observes in his flock will always be a matter of humiliation to him, because it will imply that he has not done his duty or is neglecting it and is not a true shepherd.

20) It is seldom that rich and influential men reform their lives, because they seldom meet with ministers of courage to oppose them, or to tell them of their faults (Gal. 5:12).

21) From I. Tim. 5:20 we learn that those who sin grievously and do not repent after being exhorted privately, and before two or three witnesses, such are to be censured before and by the consent of the whole congregation.

22) When men will not take care of their own salvation the Church owes this care to her children that she hinder the wicked as much as possible from ruining others.

23) The object of Church discipline is the honor of God, the safety of those who might be influenced by their example, and the repentance and salvation of those who openly sin.

24) The exercise of a strict and impartial discipline consists:

(1) In withholding the benefit of the Lord's Supper until the sinner repents.

(2) If he continue obstinate, after all proper methods have been used to reclaim him, to excommunicate him.

(3) To warn all true Christians not to associate familiarly with him.

25) Because pastors are negligent in exercising spiritual discipline both in caring for souls and in warning sinners, many Christians are ruined eternally.

26) In the Early Church great offenders were not restored to communion until they had given all possible demonstration of the sincerity of their repentance.

27) A short repentance too seldom ends in an amendment of life.

28) The indifference shown by many to the Word of God and to the true Christian life, is largely owing to our neglect of Church discipline.

29) Those ministers who know not what it is to bind and to loose sinners reject one-half of their commission (Matt. 16:19).

30) Those who are cowards in the exercise of their ministry forget that they act in the Name and in the place of Christ, and must account to Him for the mischief that the Church receives.

125. The Source of Ministerial Power.

1) The questions concerning the source of the ministerial office and of ministerial power and Church government in general, have been discussed very fully in the Lutheran Church since the middle of the last century.

2) Three diverse views have been held depending largely upon our conception of the ministerial office, whether it has its origin in the local congregation or in the ministry as a class separate from the congregation, or in the Church considered as a whole, in which both the congregation and the ministry take their part.

3) Even among these separate views diverse conceptions have arisen. Although they all agree that God has instituted the ministry, those who emphasize the congregation as a communion of saints, trace the origin of the ministerial office to the local congregation especially, while those who emphasize the Church as an institution of God, trace the office to the self-perpetuating power of the ministry as a class, while the third view or the mediating view, is that the source of the ministerial office lies in God alone, but that He commits the office through the whole Church as an instrument, not through the congregation alone, nor through the ministry alone, but through the whole Church, both the congregation and the ministry taking part in the call.

4) In general, the advocates of the first view were especially Hoefling, Harless, Thomasius, Von Hoffmann, Harnack, Delitzsch, and especially Walther; the highest estimate of the ministry was maintained by Loehe, Muenchmeyer, Huschke, Vilmar, Stahl, and others. The third view, or the mediating view, is held by Lutherans in general.

5) The ministerial office is not derived from the invisible Church, but the holy office is derived from God through the Church in its totality as a visible Church.

6) If the office is conferred in accordance with a regular call from a single congregation, it is not on account of the true members of the invisible Church that may be in it, but because the call comes from the Church, which is in its totality and

essence existing even in the smallest congregations, and the ministry takes part in the call and gives it its real validity, in that the ministry as the executive of the Church contains the proper persons who examine and ordain men into the ministry.

7) But these questions naturally belong to the Doctrine of the Church and to Ecclesiastical Polity or Church Government, where they are more fully discussed.

126. Some Different Views of the Ministerial Office as expressed by Lutheran Theologians.

I. The view in general of the Missouri Synod.

1) Graebner (*Outlines of Doctrinal Theology*):

(1) "The invisible Church of Christ is endowed with certain spiritual rights, privileges and powers, all of which are vested in every local congregation of believers."

(2) "The rights and powers of the Church of Christ and of every local congregation are those of preaching the Gospel, the administration of the Sacraments, especially the application of the keys of heaven by loosing and binding in the Name of God."

(3) For the public performance of the privileges and duties of the Church in preaching the Gospel and administering the Sacraments Christ has instituted the ministerial office in the Church."

(4) "The ministerial office is conferred upon its incumbents by God, by the Holy Spirit, by Christ, the Head and Archbishop of His Church, through the congregations, which, by the call extended through them, delegate or transfer upon the men thus called the public exercise of those functions of the priesthood of all believers which, by virtue of such call, the ministers of Christ and of the Church perform in the name of the congregation and of Christ, who mediately called them through the congregation."

(5) "The ministerial office being conferred through the call of the congregation, the ecclesiastical rite of ordination is but a public acknowledgement of that call and of its acceptance, and of the fitness of the person called for the proper performance of the duties of the office conferred upon him."

2) Pieper (*Distinctive Doctrines of General Bodies of the Evangelical Lutheran Church*):

(1) "As it is God who instituted the ministerial office, so it is *He* who calls certain persons to this office. Acts 20:28; Eph. 4:8, 11, 12; Matt. 9:38. Thus far all parties agree."

(2) "But *through* whom, i. e., what human agency, does God affect His call? Here disagreement begins. The right answer is: The right and power of electing and calling ministers of the divine Word is *primarily* and *immediately* granted, not to the pope, nor to bishops, nor to the ministry, nor to a

consistory, nor to the presbytery, nor to civil power of any form, but to those to whom *all* spiritual power (Church power) originally and immediately belongs, namely, the *congregation of believers*.... It is the congregation of believers that is entrusted with the power of appointing ministers.... Whoever is called to the ministerial office by this body either directly or indirectly has received the *divine* call."

(3) "The ministerial office is conferred by God upon certain persons through the divinely prescribed call of the congregation, the congregation being, by the gift of Christ, the original possessor of all Church power."

(4) "The proper answer to the question whether it is the *universal* or the *local* Church that is entrusted with the right of calling ministers, is that Christ clearly ascribes 'the keys of the kingdom,' and, consequently, the right to appoint ministers, to the local Church."

(5) "It is the *call* of the congregation that constitutes ministers and actually confers the ministerial office. *Ordination* is not a *divine* ordinance but an *apostolic-ecclesiastical institution*.... Ordination, therefore, is not essential to the validity of the ministerial office."

II. The view in general of the Joint Synod of Ohio.

1) Loy (*The Ministry*):

(1) "The salvation of souls is ordinarily dependent upon the divinely appointed means of grace, which require administration."

(2) "The administration of these means belongs originally to all believers, or to the whole Christian Church."

(3) "God has, for the sake of order, appointed a special calling to administer these means publicly, in the name of all; and this calling is the ministerial office."

(4) "The call to the pastoral office is given mediately through the congregation only."

1. "The church must give the call, because she alone has the priesthood, and can, therefore, alone confer the right of publicly exercising it."

2. "The Church must give the call because she alone has the keys."

3. "That the Church must give the call is evident, further, from divine commands which imply this."

4. "The Church must have the right of calling the ministers because they are *her* ministers."

5. "That the congregation gives the call is proved finally, by the practice of the Apostles as recorded in Scripture."

(Note that the writer uses the word Church in the sense of a local congregation.)

(5) "The power not only lies in the congregation but it lies nowhere else."

1. "Two theories at variance with this truth have been advocated, the one claiming the right and power for the civil government, the other for the incumbents of the ecclesiastical office, to the exclusion of all other members of the Church."

(The writer ought to have stated that the true view is: That men are called into the ministry by the universal Church, consisting of the local congregation and the representative Church or ministry, and that there are three theories at variance with this truth, the two that he states and his own peculiar view, in which the local congregation only gives the call, to the exclusion of the ministry.)

(6) "The call to the pastoral office is given by a particular parish and is confined to its limits."

1. "A man ceases to be a pastor when he ceases to have a parish."

2. "The call is not given for a definite period, but is unlimited with regard to time."

(This last, indeed, is very true.)

(7) "Ordination is not essential to the ministry."

1. "There is no divine command for this rite of ordination."

2. "Not only is such necessity incapable of proof from Scriptures, but the doctrine is inconsistent with them."

3. "The Symbols are perfectly innocent of teaching such necessity."

4. "The earliest and most esteemed writers of the Church deny the necessity of ordination."

5. "Ordination can be nothing more than confirmation of the call."

6. "It does not follow from the denial of its necessity, that it is an unmeaning rite, or a useless ceremony."

7. "The Church always taught that it is important, and does so with the same unanimity with which she denies its necessity."

8. "Thus it is seen that the call is not given, but simply confirmed, by ordination, and that this is an ecclesiastical rite which is not indispensable, but which is, nevertheless, of great utility."

(There is not much difference between this view and that held by the Missouri Synod.)

III. The view of the German Iowa Synod.

1) *Fritschel:* (*Distinctive Doctrines of the General Bodies of the Evangelical Lutheran Church*).

(1) "The Iowa Synod rejects the view according to which

the ministerial office is derived from the invisible Church, that it is originally vested in the individual members of the same in their spiritual priesthood, and by them conferred upon the ministers of the Church through their vocation to the holy office."

(2) "The Iowa Synod agrees with Missouri in so far as it teaches that the holy office was originally and directly given by God to the Church, but differs from Missouri in so far as it maintains that the office was given to the Church in its totality, not to its single members, and that the Church possesses the office in and with the means of grace, not in the spiritual priesthood and in the state of grace of its true members."

(3) "If the conferring of the office takes place in accordance with a regular call by a single congregation, it is not on account of the true members of the invisible Church that may be hidden in it, but because the Church, which in its totality possesses the office and which is as well invisible communion of the Spirit as visible communion of the means of grace, is in its totality and essence existing even in the smallest individual congregation, where two or three are gathered together in the Name of Jesus."

(4) "It is sufficient for Church unity to agree in the doctrine of the Confession that the office is given to the Church, not to single persons, and that a difference of opinion as to the farther theological exposition of this doctrine does not destroy the unity of faith and confession."

IV. The two views held in the General Council. —

In the General Council we can distinguish two views, the one, leaning toward Missouri, places the source of the ministerial office in the local congregation or in some way limits its activity to the local congregation; the other and higher view of the ministry traces the source to the universal Church, in which both the congregation and the ministry take part in the call, and regards ordination as something more than a mere confirmation of the call given by the local congregation, viewing it rather as the final act of a process which had its beginning in the local congregation, but did not receive its completion until the ministry also concurred in this call.

1) The milder view is very ably presented by Dr. Jacobs (*Summary of the Christian Faith*):

(1) "The spiritual priesthood and the ministry are entirely distinct institutions.... The spiritual priesthood is the prerogative of the individual; the ministry is found only where there is a congregation, *i. e.*, two or three gathered together in Christ's Name (Matt. 18:17, 20). There is no scriptural foundation for the idea that, simply for the sake of good order, there is a trans-

fer to one individual of rights that belong to each individual in a congregation.... The Presidency of the United States is an office to which no citizen has the right unless he be duly elected and inaugurated, since it belongs to the whole nation and not to the individual."

(2) "The right to call is not limited to any class within the Church. It belongs neither to the ministry alone, nor to the laity alone, but to both in due order. That the ministry is not a self-perpetuating order, but that the voice of the laity is also to be heard in the choice of pastors is manifest, (*a*) from the gift of the power of the keys to the whole Church, as is taught in Matthew 16 and 18; (*b*) the testing of teachers required of the people (Matt. 7:15; John 10:27; 1 Thess. 5:19, 20, 21; 1 John 4:1); and (*c*) especially from the practice of the apostolic Church (Acts 1:23; 6:3; 14:23)."

(3) "If the ministry be without a voice in determining who are to be ministers, and this be limited to the voice of the laity in local congregations, those very persons are excluded whose training and experience best fit them for judging the qualifications of candidates."

(4) The mode of extending the call is best accomplished where provision is made for the participation of both ministers and laymen, "when the examination and the approval of the examination are allotted to the ministers, and the voice of the laity is heard, either in the local congregation, or representatively in Synods in calling a candidate to a definite field of labor."

(5) In answer to the question, "Is the call which constitutes the ministry limited to the pastorate of a local congregation?" the answer is given: "Many so maintain. But even in apostolic times the ministry of preaching the Word and administering the Sacraments was not confined to a form so restrictedly local. Wherever there are general interests of the Church that are served by preachers and teachers filling such offices as are needed and in accordance with clear calls, there are also true ministers of the Church. What a congregation of Christian people can do in the call of a pastor, a congregation of congregations in the representative Church can also effect. This limitation, however, must be made: such call must always carry with it the appointment to a distinct work. For the ministry is an office, not an order."

(So far all agree except those who hold the strict Missouri views.)

(6) "There is no ministry where there is no ministering. He who does not minister is no minister. This ministry must always be one of the Word and the Sacraments ..... The

Roman Catholic doctrine of a *character indelibilis* imparted by ordination cannot be admitted, and yet it underlies the claim which men make to be regarded ministers, when they neither teach the Word nor administer the Sacraments, and who refer to their ordination as permanently investing them with the office."

(7) "The formal induction into the office of one who has been called to the ministry is ordination. It is the solemn, public ratification and attestation of the call."

(8) "The call is all that is essential. Ordination is important but not essential. One called but not ordained is in reality a minister; only, for the sake of good order, he should hold his rights in abeyance until ordained, or the call may be conditioned in explicit terms upon his ordination. As it is not the inauguration of the President of the United States, but the votes of the people, that give him the title to his office, so it is not ordination but the being *rite vocatus*, that is, the call in due form and order, that decides one's claim as a minister."

(In 6 and 8 we first meet with points of difference in the presentation of the two views held in the General Council.)

(9) In answer to the question "Can ordination be administered by the authority simply of a congregation?" he quotes from the Smalcald Articles three passages which seem to imply this, but then adds, "Nevertheless the right is one that except for most weighty cause should not be exercised, as confusion results if arbitrarily employed, and much of the impressiveness of the ceremony is lost, when the Church in general is not heard through its official representatives."

(But the interpretation of those statements quoted in the Smalcald Articles has always been a questionable one, and we doubt whether the evidence is sufficient to limit the word *Church* merely as meaning the local congregation, and whether it does not refer to the Church in general.)

2) A higher view of the ministry was held by Dr. Krauth, and in this he is followed by his pupils and by the majority of those in the General Council, and this is also the view presented by the writer in this volume. In order that we may see the difference between these several views, as held by the different Synods and by tendencies in these Synods, we will present a brief summary of such points as are necessary to mark the contrast, and to call attention to the points at issue:

I. The Source of Ecclesiastical Power.

(1) The power of the congregation is derived from the power conferred upon the whole Church, not the power of the whole Church from the powers of the congregation,

and only so much power belongs to each congregation as is consistent with the highest welfare of the Church Universal.

(2) The authority of the congregation is representative and is of divine force only, as it represents in the sphere and with the limitations fixed by God for the congregation,—and is that authority which in its totality our Lord's whole Church on earth exercises with Him and in His Name.

II. The Nature of the Call.

(1) The call should be given by the whole Church, through the distinctive parts of its organism, by the clergy and the people, not by the clergy without the people, nor by the people without the clergy, each estate virtually possessing the powers of veto on the acts of the other, and every act requiring the concurrence of both.

(2) They therefore err who commit the calling of ministers to ministers alone, or to the congregation alone, giving to a part what belongs to the whole.

(3) The right of calling, electing, and ordaining ministers is a divinely given right of the whole Church, and one of which no human authority has the right to deprive the Church.

(4) The right to appoint ministers does not belong simply to the local congregation, and the authority of the local congregation is only representative in the call, so likewise is the ministry representative in completing the call, by examination and ordination of the candidates for the ministry. The whole Church, both the congregation and the ministry, takes part in the call in both cases representatively for the whole Church.

(5) The ministry thus takes part in the call, and gives it its real validity, because the ministry as the executive of the Church contains the proper persons who examine and ordain men into the ministry.

(6) No call is ordinarily in force without the consent of the ministry, and ordination is the most natural form of giving final expression to that consent, and even congregations have no representatives of absolutely divine right and authority except ministers.

III. Ordination.

(1) Ordination as an ecclesiastical rite or ceremony is a solemn act wherein the sacred office is formally committed to the candidate for the ministry, who is fitted to teach, and is rightly called by the Church, through the distinctive parts of its organism, by the clergy and the people.

(2) In Ordination the person called is consecrated by the laying on of hands, and by prayer, in the presence of the whole Church, and is thus formally, officially and solemnly certified of

the divine character of his call, and of his fitness for it; and at the same time is publicly admonished concerning the right, proper and faithful administration of the sacred office.

(3) Ordination is a solemn public testification that ministers have been rightly called, and rests on the divine command.

(4) The right of ordaining, like that of calling, belongs to the whole Church, and it is done in its name, by its suffrage, right, authority, and consent.

(5) The person ordaining should himself be an ordained minister, because to the ministry, as the chief executive of the Church, belong all the solemn official acts, and because the ministry represents the priesthood of the Church in her public prayers, and public prayer is one great feature in ordination.

(6) The only external rite justified by the apostolic Church is the laying on of hands, which is a solemn official act. It is a prayer and benediction in gesture, and they only who are authorized to make public prayer in the name of the Church have a right to lay on hands.

(7) In defining the necessity of ordination two extreme views must be avoided; *first*, that of the Romish Church, which makes it a sacrament, conferring an indelible character; and *secondly*, that of ultra pseudo-protestantism, which depreciates it.

(8) Except in a case of positive inability to receive it, ordination is never to be omitted, nor is any man to be regarded as presenting proper evidence of the right to exercise the functions of the ministry who has not been rightly ordained, and has not been called and furnished with an official testification from the whole Church.

(9) No man shall be admitted to the ministry of the Gospel without an ordinary call, and this takes place in its completest and fullest sense in ordination, in which the whole Church solemnly testifies to the capacity and worthiness of him who is in the future to exercise the ministry, and imparts to him in conjunction with supplication for the divine blessing, the general authority for the ministry of the Word.

(10) To ordination rightly given and rightly received belong great and precious benefits, the Holy Spirit in answer to earnest prayer conferring and increasing graces needed for the ministry.

(11) Such are the sacred uses of ordination, its necessity to order, and its benefits, that its omission can be justified only by what the Church regards as circumstances of invincible providential necessity.

IV. The Permanency of the Ministerial Office.

1) Though the office of the ministry be a definite one, confined in its ordinary exercise to one charge or sphere of labor, yet at the time of ordination the minister is ordained as a minister of Jesus Christ and of His whole Church, not simply a minister of the local congregation, but of the whole Church, of whose authority the congregation or body of delegates of congregations are representative in their vocation, and the presbytery in its ordination.

2) The transfer of a regularly ordained minister should not be attended by a repetition of the rite of ordination. The testification given in ordination confirms operation, and the outward testification of his call to the particular charge or congregation is sufficiently secured by his installation.

3) The same body, the whole Church, which has the right and power to commit the ministerial office to anyone rightly called, is also the body which alone has the right to grant permission to a minister to demit his office, and is also the body that can withdraw the office by deposition.

4) No regularly called and ordained minister can resign from the ministry or demit his office to avoid discipline, until the Church that has committed the office to him shall grant its demission, or shall withdraw the office by deposing him.

5) An ordained minister, unless he is engaged in Church work (executive, educational, missionary, or otherwise) or hindered therefrom, by ill health or old age, should demit his ministerial office if he intend to retire permanently from the active ministry, and especially if he should enter upon secular employments.

6) The whole Church that committed the office has the right and authority to grant such demission, and has also right and authority to request from such a one the demission of the office, and if he refuse, has the right and authority to depose him from the ministry.

7) The principle underlying this whole subject is that the body that commits the ministry to any one is also the proper body, in fact, the only body, that can give permission to one ordained to the ministry to demit his office, or that for sufficient reasons may depose such a one from the ministry.

127. Practical advice.

We close this discussion by giving a few hints to young pastors and to those in the office who recognize the responsibility of the office of the ministry.

1) Make a special study of those passages of Scripture which refer to the ministerial office, especially the Pastoral Epistles and the Epistles to the Corinthians.

2) Every week read at least one chapter of a work, ancient or modern, bearing upon the duties and responsibilities of the pastoral office, and continue this to the end of life.

128. Literature.

In the following select literature no attempt is made to give a complete bibliography, but only such books are named as are of especial value in the study of the subject, and no attempt is made to give the titles of detailed works. Different editions of the Fathers have been used, but those who wish to investigate them further can find these works translated in the Ante-Nicene Fathers or in the Nicene and Post-Nicene Fathers, which largely cover the early period. So likewise to find the treatment of the Doctrine of the Ministry as developed by the different Churches of Christendom we need only refer to the great dogmaticians of each denomination, a list of which is given in my *Ecclesiologia*, or Doctrine of the Church (1903).

1. Achelis, *Praktische Theologie*. 2 vols. 1890 and 1891.
2. Achelis, *Die aeltesten Quellen des orientalischen Kirchenrechts*. Leipsic. 1891.
3. *Ante-Nicene Fathers*. 10 vols. 1885-1896.
4. Bannerman, *The Scripture Doctrine of the Church*. 1887.
5. Blaikie, *For the Work of the Ministry*. 1885.
6. Burgon, *A Treatise on the Pastoral Office, etc.* 1864.
7. Cunningham, *Discussions of Church Principles, etc.* 1863.
8. Delitzsch, *Vier Buecher von der Kirche*. 1847.
9. Denton, *The Grace of the Ministry*. 1872.
10. Dieckhoff, *Luthers Lehre von der kirchl. Gewalt*. 1865.
11. *Distinctive Doctrines of the Evang. Luth. Church in U. S.* 1893.
12. Dorner, *System of Christian Doctrine*. 4 vols. 1882.
13. Gore, *The Ministry of the Christian Church*. 1889.
14. Goulburn, *The Holy Catholic Church*. 1875.
15. Haddan, *Apostolic Succession*. 1869.
16. Harless, *Kirche und Amt nach Luth. Lehre*. 1853.
17. Harnack, *Die Kirche, ihr Amt, etc.* 1862.
18. Harnack, *Sources of the Apostolic Canons*. 1895.
19. Hatch, *Organization of the Early Christian Churches*. 3rd ed. 1888.
20. Hatch, *In Dictionary of Christian Antiquities*.
21. Hastings, *Dictionary of the Bible*. 5 vols. 1899-1904.
22. Hodge, *The Church and its Polity*. 1879.
23. Hoefling, *Grund. der evang.-luth. Kirchenverfassung*. 2d ed. 1851.
24. Hooker, *Laws of Ecclesiastical Polity*. (Keble) 3 vols. 1845.
25. Hort, *The Christian Ecclesia*. 1900.
26. Jacobs, *Book of Concord*. 2 vols. 1882, 1883.
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28. Killen, *The Framework of the Church*. 1890.
29. Kliefoth, *Acht Buecher von der Kirche*. 1854.
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31. Koestlin, *Das Wesen der Kirche, etc.* 1854.
32. Koestlin, *The Theology of Luther*. 2 vols. 1897.
33. Ladd, *The Principles of Church Polity*. 1882.
34. Lefroy, *The Christian Ministry*. 1891.
35. Lightfoot, *The Apostolic Fathers*. 5 vols. 1889, 1890.
36. Lightfoot, *The Christian Ministry*. 1868.
37. Lindsay, *The Church and the Ministry in the Early Centuries*. 1902.
38. Litton, *The Church of Christ, etc.* 1869.
39. Loehe, *Drei Buecher von der Kirche*. 1845.
40. Loehe, *Kirche und Amt*. 1853.
41. Loehe, *Aphorismen*. 1849.
42. Loening, *Die Gemiendeverfassung des Uhrchristenthums*. 1889.
43. Loy, *The Ministry*. 1870.

44. Lowrie, *The Church and its Organization in Primitive and Catholic Times.* An Interpretation of Rudolph Sohm's *Kirchenrecht.* 1904.
45. Luthardt, *Compendium der Dogmatik.* 9th ed. 1893.
46. Maurice, *The Kingdom of Christ.* 2 vols. 1883.
47. Moberly, *Ministerial Priesthood.* 1894.
48. Morris, *Ecclesiology.* 1885.
49. Mueller, *Die symbolische Buecher.* 7th ed. 1890.
50. Muenchmeyer, *Das Amt .....nach der luth. Bekentnisse.* 1853.
51. Muenchmeyer, *Das Dogma von der sichtbaren und unsichtbaren Kirche.* 1854.
52. *Nicene and Post-Nicene Fathers.* 1st and 2nd series. 28 vols. 1900.
53. Norris, *Ecclesiology.* 1885.
54. Palmer, *A Treatise on the Church of Christ.* 2 vols. 1842.
55. Percival, *A Digest of Theology.* 1893.
56. Richter, *Lehrbuch der katholischen und evang. Kirchenrechts.* 9th ed. By Kahl, 1886.
57. Salmon, *The Infallibility of the Church.* 1888.
58. Schmid, *Doctrinal Theology of the Evan. Luth. Church.* 3d ed. 1899.
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60. Seabury, *On Apostolic Succession.* 1893.
61. Smith and Wace, *Dictionary of Christian Biography.* 4 vols. 1877–1887.
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65. Stone, *The Christian Church.* 1906.
66. Van Dyke, *The Church, her Ministry and Sacraments.* 1890.
67. Vilmar, *Die Lehre vom Geistlichen Amte.* 1870.
68. Walther, *Kirche und Amt* 1865.
69. Wordsworth, *The Ministry of Grace.* 1901.
70. Zezschwitz, *System der practischen Theologie.* 3 vols. 1876–1878.

EXAMINATION QUESTIONS

ON THE

DOCTRINE OF THE MINISTRY

The Doctrine of the Ministry.

1. Under what two great headings is the Doctrine of the Ministry presented?
2. How may the Ministry in general be defined?

I. THE SCRIPTURE DOCTRINE.

1. *The Old Testament Teaching.*

3. Describe the priesthood before the Mosaic Law.
4. Under the Mosaic Law.
5. Describe the representative idea of the priesthood.
6. Show that there were three grades of the priesthood in the representation of the people before Jehovah.
7. Give an account of the Levites, and of the two purposes which they were to serve.
8. How are the official functions of the Levites distinguished from the priests?
9. Describe the act of consecration of the Levites.
10. How were they supported?
11. Into what classes were they divided at different times?

The Priests.

12. What four characteristics belong to the priests?
13. In what did their mediatorial office consist?
14. What were the two sides of their priestly calling?
15. What qualifications did their priestly service demand?
16. What were the rules governing the bodily condition of the priests, their life, and diet?
17. Of what three acts did the consecration of their person consist?
18. By what three-fold sacrifice was it followed?
19. How were they maintained?

The High Priest.

20. Describe his office.
21. What is the aim of the regulations governing his life?

22. How does his consecration differ from that of the common priest?

23. What were the functions of his office?

The Prophet.

24. Define the prophetic office.

25. What was its two-fold design?

2. *The New Testament Teaching.*

26. Show that the N. T. ministry differs from the O. T. ministry.

27. In what two senses may the word priest be used?

28. What is meant by the universal priesthood of all believers?

29. How does it differ from the Levitical priesthood?

30. What is the nature of the sacrifices of the universal priesthood?

31. Answer the arguments of those who maintain that the N. T. ministry is a priesthood.

32. Expound more especially Rom. 15:16.

33. Give the exegesis of Heb. 13:10, and defend it.

34. Show that the Lord's Supper is not a propiatory sacrifice.

35. Show that the universal priesthood and the ministerial office are two distinct things.

The Ministry During Christ's Time.

36. Show that the office of the apostles differed from that of the *Seventy* in nature and duration.

37. Show that the apostles had a direct, special, and extraordinary vocation.

38. Show that the apostles had equal authority.

39. Show that Peter's primacy of power cannot be deduced as the Roman Catholic Church teaches from what are known as the *Petrine texts.*

40. Show from Acts, and the Epistles of Paul and Peter, that Peter did not have the primacy of jurisdiction and authority, as maintained by the Roman Church.

41. Show also that there is no historical basis for such a doctrine of the primacy of Peter.

The Apostles.

42. Describe their office.

43. What were the four marks and qualifications of an apostle?

44. What were their extraordinary powers and functions?

45. Give a more exact statement of the work of an apostle.
46. Distinguish between the ordinary and *communicable* powers of the apostles and their extraordinary powers.
47. What functions which belong to the ministry as such were perpetuated in and through the ordinary ministry?
48. In what sense is there a ministerial succession unbroken in the Church?
49. What are the two aspects of the beginning of the Church on earth?
50. What four facts are, however, clear?

The Ministry During Apostolic Times.

51. Show that at first the apostles were not only responsible for spiritual guidance of the Church, but also for its business affairs.
52. What helped to develop the internal organization of the Church?
53. Show that the apostles at first themselves exercised the superintendency of the churches they founded.
54. Show that the Church, during apostolic times, outside of the apostles, had but two classes of officials in the ministry.
55. What names are given to ministers in apostolic times?
56. What three classes of officers did the Church have in general?
57. Define the office of the apostles.
58. Define the office of the prophets.
59. Define the office of an evangelist.
60. What names are given to the officers of a local congregation?
61. Describe the office of Presbyters or Elders.
62. Describe the Diaconate.
63. Give an exact exegesis of the "Charismata" mentioned in Rom. 12:6-8.
64. What nine special gifts are mentioned in 1 Cor. 12:4-11?
65. How may these Charismata be classified?

The Deacons.

66. What three functions devolved originally upon the apostles?
67. What lessons do we learn from Acts 6:1-6?
68. Give reasons why the office of "the seven" is the same as the *Diaconate* spoken of by Paul.
69. Describe more fully the special character of the office of the *Diaconate.*

70. What were the duties of the deacons?
71. Show that the Diaconate spread into all the congregations.

The Presbyters.

72. What do we know of the rise of the office of the Presbyterate?
73. What is the origin of the word Presbyter?
74. Give an account of the organization of the Sanhedrin?
75. Give an account of the synagogue and of its organization?
76. What was the office of the elders in the synagogue?
77. What three other officers were appointed in the synagogue?
78. What office did the Christian Church borrow from the synagogue?
79. What was the office of the elders according to the New Testament?
80. Show that this office existed in the earliest Christian congregations.
81. What is the theory of Hatch?
82. What have you to say with reference to this theory?
83. Give the exegesis 1 Tim. 5:17.
84. What solution does Ellicott give?
85. Show that the elders are also called Bishops in the New Testament.
86. Show that the Greek *Presbuteros* ought to be translated *elder* and not *priest.*

The Bishops.

87. What two views are held as to the origin of the term *Bishop?*
88. What distinction can we draw as to the meaning between the word *Bishop* and *Presbyter?*
89. Who were these elder-bishops?
90. Where do we find their qualifications?
91. Under what four heads may their duties be presented?
92. Develop from Scripture their duty of general superintendence.
93. Their duty of teaching and preaching the Word.
94. Their duty of pastoral care.
95. Their duty of the exercise of discipline.
96. Show that we find no trace of the *diocesan* bishop in the N. T.

97. When do we first find trace of the *congregational* bishop?

98. What is the testimony of Clement of Rome (96 A. D.)?

99. What three theories are held concerning the relationship of James, the brother of our Lord, to Jesus?

100. Was he one of the twelve Apostles?

101. What was his position in the Church at Jerusalem?

102. What was the position of Timothy and Titus as assistants of St. Paul?

103 Show that Timothy was not a *diocesan* bishop of Ephesus, nor even a *congregational* bishop.

104. Nor Titus in Crete.

105. What is the early date of the Apocalypse?

106. What arguments do they give in favor of the early date?

107. What was the unanimous testimony of the Early Church?

108. What arguments may be presented in favor of the later date?

109. Why is the subject here discussed?

110. What is the meaning of the *Angels* of the seven churches?

111. Show that there is no trace of a diocesan bishop in Apostolic writings.

112. Give a summary of results so far.

113. What prepared the way for the *congregational* episcopate?

114. What answer can we give to the question, Is the diocesan episcopate of Divine and Apostolic origin?

115. What was the nature of the congregational bishop?

Ordination.

116. Give examples where the laying on of hands is employed in the New Testament.

117. Expound Hebrews 6:2.

118. What series of passages come under consideration here?

119. Expound Acts 6:6.

120. Give an exegesis of Acts 13:2, 3.

121. Of Acts 14:23.

122. Of 1 Tim. 4:14.

123. Of 1 Tim. 5:22.

124. What do we learn from 2 Tim. 1:6?

125. Sum up the results obtained.

126. What features connected with ordination ceased after Apostolic times?

127. What features were retained in Post-Apostolic times?

II. THE CHURCH DOCTRINE.

The Early Christian Church.

128. With what doctrine is that of the ministry closely connected?

129. Who first represents the idea that the ministry is a priesthood?

130. What four topics were closely related in their development?

131. What is the New Testament teaching concerning the ministerial priesthood?

132. How does Lightfoot explain the origin of the term *clergy?*

133. Show also that the Apostolic Fathers do not teach that the ministry is a priesthood.

134. Give the testimony of Clement of Rome.

135. Give the testimony of Ignatius.

136. Of Justin Martyr.

137. Of Irenæus.

138. Who is the first to claim a priesthood for the Christian ministry?

139. Who was the great representative of this view?

140. To what may sacerdotalism be traced?

141. What two influences derived from the Old Testament were at work?

142. Explain the influence of the sacrificial idea.

143. Of the three orders of the Levitical priesthood.

144. Show that in the New Testament the office of the ministry is representative and not vicarial.

145. Give a fuller account of Cyprian's view.

146. What denominations still regard the ministry as a priesthood?

147. Who has written very ably in its favor?

148. What is the theory of apostolic succession?

149. What three names are connected with its development?

150. Show that it is always associated with Roman claims.

151. How does Ignatius develop the idea?

152. How does Irenæus develop it?

153. How does Cyprian develop it?

154. What Churches in modern times lay stress upon apostolic succession?

155. What do the advocates of this view really claim?

The Doctrine of the Papacy.

156. On what grounds has the Romish doctrine of the supremacy of the Pope been defended?

157. What may be said of this doctrine?
158. How do our Symbolical Books regard the testimony of the ancient Church Fathers?
159. To whom do they especially refer?
160. What three books of the Church Fathers are very valuable on this subject?
161. What is the value of the Apostolical Canons?
162. How was the Roman Empire divided with reference to Church organization?
163. How did they use the word *clergy?*
164. What was meant by a See?
165. Name some of the most important Apostolic Canons.
166. Name some of the most important Canons of Nicæa.
167. Of the Canons of Chalcedon.
168. Of the Canons of Neo-Cæsarea.
169. Give a synopsis of the second book of Chrysostom on the Priesthood.
170. Of the third book.
171. Of the fourth book.
172. Of the fifth book.
173. Of the sixth book.
174. Why is the work of Ambrose so valuable?
175. Give an account of the *Pastoral Rule* of St. Gregory.

Lutheran Protestantism.

176. In what parts of the Lutheran Confessions do we find the office of the ministry presented?
177. How may an analysis of the doctrine be presented?
178. Under what eight propositions does Dr. Krauth discuss the office of the ministry?
179. Develop the idea that there is such a thing as the ministry.
180. That the ministry is an institution.
181. That the ministry is instituted of God.
182. Show what are the proper functions of the ministry.
183. Illustrate the statement that no man may enter the ministry without a call.
184. Show that this call must now be an ordinary one.
185. What is the Scriptural view of the ordinary call?
186. Explain Acts 6:3-6 with reference to the call.
187. Show that the ordinary call is of God.
188. Show that the ministry is the medium by means of which men are brought to salvation.
189. What are the direct means of grace?
190. Explain more fully the power of the ministry.
191. Name four errors which the Lutheran Church repudiates.

192. Give a summary of the teaching of the Confessions.
193. What is the importance of Melanchthon's "Appendix" to the "Smalcald Articles"?
194. Give an analysis of this "Appendix" so far as it treats of the doctrine concerning the Pope.
195. Of the second part, concerning the power and jurisdiction of Bishops.
196. Give an outline of Luther's teaching on the ministry.

The Teaching of the Lutheran Dogmaticians.

197. Give a general statement of their teaching of the ministry.
198. Of the call.
199. Of ordination.
200. Of the power of the ministry.
201. Of the office of the keys.
202. Give an account of the three estates.
203 Define more fully the office of the ministry.
204. Discuss more fully the nature of the call.
205. Show that the right to call belongs to the whole Church.
206. Give Gerhard's definition of ordination.
207. Discuss the necessity of ordination.
208. Show that it does not imprint an indelible character.
209. Discuss the power and office of the ministry.
210. Distinguish between the power of the order and the power of the keys.
211. Discuss the two-fold powers of the keys.
212. Discuss excommunication.
213. Show that this power to remit sins is not absolute.
214. Discuss the nature of absolution.
215. Define the political estate.
216. Define the domestic estate.
217. To what department does the discussion of these topics belong?

The Teaching of Modern Times.

218. How does the teaching of the Lutheran Church differ from that of Roman Catholicism?
219. Why ought not confirmation be reserved for the superintendent or some other official?
220. What is the proper relation of a Vicar or Aid of a Pastor?
221. What are the special requisites for candidates for the ministry?

222. What are the general requisites?
223. Discuss more particularly the natural gifts.
224. Their spiritual gifts.

Dr. Krauth's Theses on Ordination.

225. Discuss the nature of the calling.
226. Discuss to whom the right of calling belongs.
227. Discuss ordination.
228. Discuss the question of re-ordination.
229. Show that the person ordaining should himself be an ordained minister.
230. Discuss the laying on of hands.
231. Why is ordination so important?
232. Discuss ordination in Canonical Law.
233. Discuss the rights of ministers in general.
234. Discuss the inner call.
235. Discuss the preaching by theological students.
236. Why should the right of ordination always include the public laying on of hands?
237. What is the object of ordination?
238. Why do precious benefits belong to ordination rightly given?
239. Discuss the question of ordination by a diocesan bishop.
240. What is the nature of the power of the congregation in calling men to the ministry?
241. Show that the one ordained is not simply a minister of the congregation, but of the whole Church and of Jesus Christ.
242. Show that in transfer the rite of ordination should not be repeated.
243. Why is the installation of a pastor important?
244. Show that the preaching of the Gospel and absolution are not only declarative, but conferring.
245. Show that the Church is the authority to permit the demission of the office and also the proper organ of deposition.
246. May the Lutheran Church elect bishops?
247. Discuss more fully the question of re-ordination.
248. Under what circumstances may a minister be re-ordained?

General Duties and Rights of Ministers.

249. Discuss their general duties.
250. Their general rights.
251. Why is the duty of exercising Church discipline so important?

252. Present the doctrine according to Scripture.
253. Why should notorious sinners be excommunicated?
254. In what does the exercise of a strict discipline consist?

The Source of Ministerial Power.

255. What are the three diverse views held in the Lutheran Church?
256. Mention some of those who trace this origin to the local congregation.
257. Name some of those who trace it to the ministry.
258. What view is held by Lutherans in general.
259. Present the view in general of the Missouri Synod.
260. Present the view of the Joint Synod of Ohio.
261. Present the view of the German Iowa Synod.
262. What two views are held in the General Council?
263. Present the milder view.
264. Present the view advocated in this volume, first, as to the source of ecclesiastical power; second, as to the nature of the call; third, as to ordination; fourth, as to the permanency of the ministerial office.
265. What practical advice would you give to Pastors?

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